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EDWARD ARBER,

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JAMES HOWELL, B.A.

INSTRUCTIONS FOR FORREINE TRAVELL. 1642.

NICHOLAS UDALL.

ROISTER DOISTER. ?1553-1566.

THE REVELATION TO

THE MONK OF EVESHAM. ?1196-?1482.

JAMES VI OF SCOTLAND, I OF ENGLAND.

THE ESSAYES OF A PRENTISE, IN THE DIVINE ARTE OF POESIE. 1585.

A COUNTERBLASTE TO TOBACCO. 1604.

LONDON:

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English Reprints.

JAMES HOWELL, B.A.

Clerk of the Council.

INSTRUCTIONS

FOR

FORREINE TRAVELL.

1642.

COLLATED WITH THE SECOND EDITION OF 1650.

Senesco non Segnesco.

CAREFULLY EDITED BY

EDWARD ARBER,

Associate, King's College, London, F.R.G.S., &c.

LONDON:

5 QUEEN SQUARE, BLOOMSBURY, W.C.

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RIBLIOTECA
REGIA
MONACENSIS

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BIBLIOGRAPHY.

(a) Issues in the Author's lifetime.

I. *As a separate publication.*

1642. London. 1 vol. 12mo. *Editio princeps:* see title at *p.* 7.

1650. [7 May.] London. 1 vol. 12mo. Instructions and Directions for Forren Travell [then as in first edition, with the addition of] With a new Appendix for Travelling into *Turkey* and the *Levant* parts.

(b) Issues since the Author's death.

I. *As a separate publication.*

1868. 15 June. Lond. 8vo. *English Reprints.* See title at *p.* 1.

SHORT ACCOUNTS of JAMES HOWELL.

* Probable or approximate dates.

It is impossible to give here any adequate notice of Howell's career, or of his many works: both original and translative. I trust, in the course of next year, 1870, to include among the 'English Reprints' a satisfactory edition of his principal work *Epistolæ Ho-Elianæ;* which grew into completeness in four successive instalments, published severally in 1645. 1647, 1650, and 1655: and in that edition to give the usual Chronicle of his Life, Works, and Times.

Two short accounts of him must therefore suffice for the present.

1. A contemporary, Sergeant-Major PETER FISHER, Poet Laureate to the Protector, edited in 1664, *Mr. Howel's Poems upon divers Emergent Occasions.* In his address *To the Reader*, Fisher thus characterizes the *works* of Howell, then a Septuagenarian in years and a Patriarch in literature.

"Not to know the Author of these Poems, were an Ignorance beyond *Barbarism*, as 'twas said of a famous person in *France:* yet I held it superfluous to prefix his name in the Title-Page, he being known and easily distinguished from others by his Genius and Stile, as a great Wit said lately of him,

Author Hic ex Calamo *notus ut ungue Leo.*

He may be called the prodigie of his Age, for the variety of his Volumes: for from his *Δενδρολογία* or *Parly of Trees*, to his *Θηρολογία* or *Parly of Beasts*, (not inferiour to the other) there hath pass'd the Press above forty of his Works on various subjects; useful not onely to the present times, but to all posterity.

And 'tis observed, that in all his Writings there is something still *New*, either in the *Matter*, *Method* or *Fancy*, and in an untrodden Tract. Moreover, one may discover a kinde of Vein of *Poesie* to run through the body of his *Prose*, in the Continuity and succinctness thereof all along.

He teacheth a new way of Epistolizing; and that *Familiar Letters* may not onely consist of Words, and a bombast of Complements, but that they are capable of the highest Speculations and solidst kind of Knowledge.

He chalks out a Topical and exact way for *Forreign Travel*, not roving in general Precepts onely.

In all his Histories there are the true Rules, Laws and Language of History observed.

What infinite advantages may be got by his *Dictionaries* and *Nomenclature* by all Professions and Nations!

How strongly and indeed unanswerably doth he assert the *Royal Right* in divers learned Tracts, to the unbeguiling and conversion of many thousands abroad as well as at home! *&c.*

Touching these Poems, most of them nere saw publick Light before; for I got them in *Manuscripts*, whereof I thought fit to give the Reader an Advertisement."

2. ANTHONY-A-WOOD gives this account of his *life* (*Ath. Oxon.* iii. 744, Ed. 1817).

*1594. 'JAMES HOWELL was born in Caermarthenshire, particularly, as I conceive, at Abernant, of which place his father was minister. In what year he was born, I cannot precisely tell you, yet he himself saith, that his ascendant was that hot constellation of Cancer about the midst of the dog-days.'

[1608. Feb. 20. His elder brother Thomas, of Jesus Coll. Oxon., takes his B.A.—Wood, *Fasti Oxon.*]

1610. æt. 16. 'After he had been educated in grammar learning in the free-school at Hereford, he was sent to Jesus coll. in the beginning of 1610, aged 16 years.'

[1612. July 9. His brother Thomas takes his M.A.—Wood, *Fasti Oxon.*]

1613. Dec. 17. æt. 19. 'James takes his B.A.'—Wood, *Fasti Oxon.* i. 352. He 'took a degree in arts, and then, being a pure cadet, a true cosmopolite, not born to land, lease, house, or office, was in a manner put to it to seek his fortune. But by the endeavours of friends and some money that his father assisted him with, he travelled for three years into various countries, whereby he

*1614–*1617.

advantaged himself much in the understanding of several languages.'

1622. æt. 28. 'Some years after his return, he was sent into Spain 1622, to recover of the king of that place a rich English ship, seized on by his vice-roy of Sardinia for his master's use, upon some pretence of prohibited goods therein.'

1623. æt. 29. 'He was elected fellow of Jesus coll.'

*1625. æt. 31. 'Three years after his return, he was entertained by Emanuel lord Scrope, Earl of Sunderland, and Lord President of the North, and by him was made his secretary. So that residing in York for that purpose, he was by the mayor and aldermen of Richmond chose a burgess for their corporation

1627. æt. 33. for that parliament that began at Westminster in the year 1627.

1631. æt. 37. 'Four years after he went secretary to Robert earl of Leicester, ambassador extraordinary from our king to the king of Denmark: before whom and his children he shew'd himself a quaint orator by divers Latin speeches spoken before them, shewing the occasion of their ambassy, to condole of death of Sophia, queen dowager of Denmark, grandmother to Charles I. king of England.'

'Afterwards going through several beneficial employments, particularly the assisting the clerks of the council,' he 'was at length, in the beginning of the civil war, made one of those clerks.'

1642. *Sept. æt. 48. 'But being prodigally inclined, and therefore running much into debt, he was seized on by order of a certain committee (after the king was forc'd from his parliament) and committed prisoner to the Fleet.'

'So that having nothing to trust to but his wits, and to the purchase of a small spot of ground upon Parnassus (which he held in fee of the Muses), he solely dedicated himself to write and translate books; which, tho' several of them are meer scribbles, yet they brought him in a comfortable subsistence, during his long stay there.'

[1644. July. [1646. His brother Thomas consecrated Bishop of Bristol, but dies in 1646.]

1660. æt. 66. 'After the King's return in 1660, we never heard of his restoration to his place of clerk of the council, (having before flatter'd Oliver and sided with the commonwealth's men), only that he was made the King's historiographer, being the first in England that bore that title; and having no beneficial employment, he wrote books to his last.'

'At length after he had taken many rambles in this world in his younger years, and had suffered confinement in his last,' 1666. Nov. æt. 72. he 'gave way to fate in the beginning of Novemb. in 1666, and was buried on the north side of the Temple church in London, near the round walk. Soon after was a monument set up in the wall over his grave, with this inscription thereon. *Jacobus Howell Cambro-Britannus, Regius Historiographus, (in Anglia primus) qui post varias peregrinationes, tandem naturæ cursum peregit, satur annorum et famæ, domi forisque huc usque erraticus, hic fixus* 1666. This monument was pulled down in 1683, when the said Temple church was beautified and repaired.'

'He had a singular command of his pen, whether in verse or prose, and was well read in modern histories, especially in those of the countries wherein he had travelled, had a parabolical and allusive fancy, according to his motto *Senesco non Segnesco*. But the reader is to know that his writings having been only to gain a livelihood, and by their dedications to flatter great and noble persons, are very trite and empty, stolen from other authors without acknowledgment, and fitted only to please the humours of novices.'

Wood's account of Howell may be accepted *pro tem.*; his estimate of him should be laid by for future investigation.

BAYERISCHE
STAATS-
BIBLIOTHEK
MUENCHEN

INSTRUCTIONS FOR FORREINE TRAVELL.

SAMUEL PURCHAS in his addreſs *To the Reader*, prefixed to his celebrated *Pilgrimes*, 1625, thus ſpeaks of foreign travel :—

As for Gentlemen, Trauell is accounted an excellent Ornament to them ; and therefore many of them comming to their Lands ſooner than to their Wits, aduenture themſelues to ſee the Faſhions of other Countries, where their ſoules and bodies find temptations to a twofold Whoredom, whence they ſee the World as *Adam* had *knowlege of good and euill*, with the loſſe or leſſening of their eſtate in this *Engliſh* (and perhaps alſo in the heauenly) Paradiſe, and bring home a few ſmattering termes, flattering garbes, Apiſh crings, foppiſh fancies, fooliſh guiſes and diſguiſes, the vanities of Neighbour Nations (I name not *Naples*) without furthering of their knowledge of God, the World, or themſelues. I ſpeake not againſt Trauell, ſo vſefull to vſefull men, I honour the induſtrious of the liberall and ingenuous in arts, bloud, education : and to prevent exorbitancies of the other, which cannot trauell farre, or are in danger to trauell from God and themſelues, at no great charge I offer a World of Trauellers to their domeſticke entertainment. . . .

In the ſame ſpirit, ſeventeen years afterwards, Howell wrote his *Inſtructions for Forreine Travell*,—our firſt Handbook for the Continent. He intended it as a cautionary Guide to young Engliſh gentlemen who went abroad to complete their education, and to make their firſt acquaintance with Life and Manners.

In itſelf the book is very diſcurſive. A ſurvey of foreign politics, much ſhrewd ſpeculation in language, deſcriptions of foreign cuſtoms ; and in particular, a notable diſcrimination of the differing characters of the Frenchman and the Spaniard of his day ; theſe are mingled with the legitimate ſubject of the treatiſe : while at the cloſe, he offers an apology for Epiſcopacy, and is as ſevere as Purchas upon home-imported

fooleries. So that, while the Author wanders, Poſterity gains.

One hiſtoric alluſion may be made. It is intereſting to connect this Tract on Travelling with the Life of our great Epic poet. John Milton, then a young man of thirty years of age, journeyed through France to Italy and back, in 1638–9. Inverting Howell's information, we may gather ſome impreſſions of Milton's foreign tour.

In the preſent Reprint, the ſecond edition of 1650 has been collated with the firſt. Its variations—mainly grammatical—are ſhown between [ ], and its *Appendix* has been added.

The *Appendix* is not the reſult of actual obſervation. Howell never travelled 'into *Turky* and the *Levant* parts.' It is a brief memorandum compiled from general ſources of information.

Altogether theſe *Inſtructions* give us an intereſting glimpſe of the Continent between 1618—when Howell firſt went abroad, ſtaying away three years—and 1642. They are the counſels of a man, himſelf notable on many accounts. A thorough Welſhman, Howell became a celebrated Engliſh author in his day. He was paſt forty years of age before his firſt book was publiſhed. Then for the remaining twenty odd years of his life, with an inceſſant and unwearying induſtry, he wrote, compiled, or tranſlated book after book, each varying greatly in ſubject. Laſtly, he is one of the earlieſt inſtances of a literary man ſucceſsfully maintaining himſelf with the fruits of his pen.

INSTRUCTIONS

FOR

FORREINE

TRAVELL.

Shewing by what *cours*, and in what *compaſſe of time*, one may take an exact Survey of the Kingdomes and States of Chriſtendome, and arrive to the practicall knowledge of the Languages,

to good purpoſe.

—— *Poſt* motum *dulcior inde* Quies.

LONDON,

Printed by *T. B.* for *Humprey Moſley*, at the *Princes Armes*, in Paules Church-yard. 1642.

To the growing Glory
OF
Great Brittaine,
Prince CHARLES.
A parallell 'twixt His *Highneſſe*, and the *Black Prince.*

SIR,

WAles *had one Glorious* Prince *of* haire and hue
(Which colour *ſticks unto* Him *ſtill) like* You:
He travell'd *far*, *He won His ſpurs in* France, (*chance*
And tooke the King, *the* KING, *ô monſtrous* [*wondrous*]
Then his victorious troupes afreſh He gethers
And with the gray Gooſe-wing *his ſhafts* [*ſhaft*] *new* (*fethers,*
He beats a march up the Pyrene *Hils,*
And the Cantabrian clime *with terror fils,*
To re-inthrone Don Pedro Caſtile's *King,*
Of which heroique Act *all Stories ring.*
Your Royall Sire travell'd *ſo far*, *and* Thay
Of all our Princes *only made* that *way.*
Who knowes, Great Sir, *but by just deſtiny,*
Your bunch of *(Youthfull)* Plumes *may further fly?*
But Faulcon-*like*, *You may with full* ſumm'd wing
The Eagle cuff, *and from his* tallons *wring*
The **Prey*, *or in exchange ſeize on his* Ore,
And fixe Your Standard on the Indian *ſhore.*
'Twas by [b]*a* Charles, France *once the Empire got,*
'Twas by a [c]Charles *the* Spaniard *dreue that lot,*
Why may not Brittaine *challenge the next call,*
And by a CHARLES *be made Imperiail?*

——— *Sic Vaticinatur.*

* *Palatinat.*
[b] *Carolus Magnus.*
[c] *Carol. Quintus.*

IA. HOWELL.

The Substance of this *Discours.*

OF the advantage, and preheminence of the Eye.
Of Forraine Travell, *and the progreſſe of* Learning.
What previous abilities are required in a Traveller.
A caveat touching his Religion.
Precepts for learning the French *Language.*
What Authors *to be made choyce of, for the* Government *and* Hiſtory *of* France.
Of Books *in generall.*
Of Hiſtorians, *and a method to reade them.*
Of Private Meditation.
[*A large diſcourſe of the ſtrange difference 'twixt the diſpoſition of the* French *and* Spaniard.]
Of Poets.
An eſtimat of the expences *of a* Nobleman, *or of a private* Gentleman *a broad.*
Advertiſements for writing of Letters.

INſtructions for travelling in Spaine.
Of barren and fruitful Countreys.
The ſtrange contrariety 'twixt the French *and the* Spaniard, *the reaſons* natural *and* accidental.
Of their cariage, cloathing, and diet, &c.
Of the Spaniſh Language, *how to be ſtudied, and of its affinity with the* Latine.
Of Spaniſh Authors.
The advantage of converſing with Marchants.

PRecepts for travelling in Italy.
Of the people and Language.
Of the Republique of Venice *and other* States *there.*
What obſervations are moſt uſefull in any Countrey.

A digreſſion into a politicall Diſcours *of the Princes of* Europe.
Of croſſing the Alpes, *and paſſing through* Germany.
Of the Court of Bruxells, *and the* Netherlands.
Of the wonderful Stratagems *uſed iu thoſe wars.*
The beſt Authors for the Belgick Story.
Of the States of Holland, *and their admired* Induſtry, *and* Navall ſtrength.
[*Cautions not to be deluded by falſe* Manuſcripts.]

A *Diſcours of the vulgar* languages *of* Europe, *with their ſeverall* Dialects.
Of the richneſſe of the Engliſh Tongue.
Of the Pattuecos *a People nere the heart of* Spaine, *never diſcovered til of late yeares.*
Of the abuſe of Forrain Travell.
Of S. Thomas Moore Traveller.
Of Ptolomeys Travellers, *and of the moſt materiall uſe of* Travel.
What cours a Traveller *muſt take at his returne home.*
Of the Parlamentary Governement of England, *and her happineſſe therein above other* Countreys.
Of the Mathematiques; *of* Chymiſtry.
[*Caveat for not Engaging too far in Chymiſtry.*]

Contents of the Appendix, added in the Second edition of 1650.

[*The Extent of the* Turks *Dominions*
The beſt waies for a Traveller *to goe to Conſtantinople.*
Of Greece
Of Conſtantinople
The firſt ſight makes the firmeſt impreſſions
Of the Turkiſh Religion *how it differs from others*
Of their Civill Government
The ſpeedineſſe of Turkiſh *Iuſtice*
Of the Turkes *Militia*
Of their Puniſhments
Of their Morall behaviour
Of the Cran Cayr.]

INSTRVCTIONS
[AND DIRECTIONS]
FOR
Forraine Travell.

Section. I.

Mongſt thoſe many advantages, which conduce to enrich the mind with [variety of] Knowledge, to rectify [and aſcertain] the Iudgement, and [to] compoſe outward manners; [and build one up to the higheſt ſtory of perfection, *Peregrination*, or] *Forraine Travell* is none of the leaſt.

But to bee a Sedentary *Traveller* only, penn'd up between Wals, and to ſtand poring all day upon a Map, [upon Artificiall *Globes* or *Planiſphares*,] upon imaginary Circles and Scales, is like him, who thought to come to bee a good Fencer, by looking on *Agrippa*'s [or *Don Lius de Nervius*'] book-poſtures only: As alſo to run over and traverſe the world by *Heareſay*, and traditionall relation, with other mens eyes, and ſo take all things upon courteſie, is but a confuſed and imperfect kind of ſpeculation, which leaveth but weake and diſtruſtfull notions behind it; in regard the *Eare* is

not ſo authentique a witneſſe as the *Eye*; becauſe the *Eye*, by which as through a cleare chriſtall Caſement, wee diſcerne the various works of *Art* and *Nature*, and in one inſtant comprehend halfe the whole Vniverſe in ſo ſmall a roome after ſo admirable a manner, I ſay the *Eye* having a more quick and immediat commerce and familiarity with the *Soule* (being the principall of her *Cinq ports*, and her *Centinell* [being as it were her *centinell*, or the principall of her *Cinq ports*]) taketh in farre deeper Ideas, and ſo makes firmer and more laſting impreſſions, conveying the obiect more faithfully [and clearely] to the memory, where it remaines afterward upon [laſting] record in particular *topicall* notes, [markes,] and indelible characters: For though I confeſſe with the *Stagirite*, that *Hearing* is the ſenſe of *Learning* (and of *Faith* alſo, as the holy Text tels me) yet the *Sight* ſurpaſſeth it by many degrees [in point of activity and excellency], if [whether] you reſpect the curious workeman-ſhip [with the delicatenes] of the Organ, [and the advantage of ſituation being] *the readieſt roade to the heart, and love's beſt Intelligencer and Uſher:* As alſo for the penetrative apprehenſion of the obiect, with the intuitive vertue and force of affection, it worketh inwardly, as we find upon *good record* that a *heard of Sheepe* conceived once by the ſtrength of the *Eye*, as likewiſe for the wonderfull quickneſſe of this *Senſe*. [Moreover this ſenſe hath the preheminence of all the reſt for the wonderfull quicknes of its motion,] which is ſuch that it makes the *effect* oftentimes [ſeem to] fore-run the *cauſe*, as we *ſee* the *Lightning*, before wee *Heare* the *Thunder*, though thunder be firſt in Nature, being by the violent eruption it makes out of the [a] Cloud, the cauſe of ſuch fulgurations. And [hereunto that] although one ſhould reade all the Topographers that ever writ of, or anatomiz'd a Town or Countrey, and mingle Diſcourſe with the moſt exact obſervers of the Government thereof, and labour to draw and draine out of them all they poſſibly know or can remember; Yet one's owne

Ocular view, and perſonall converſation will ſtill find out ſomething new and unpointed at by any other, either in the cariage [behaviour] or the *Genius* of the people, or in the *Policy* and municipall cuſtomes of the Countrey, or in the quality of the *Clime* and *Soyle*, and ſo enable him to diſcourſe more knovvingly and confidently and vvith a kind of *Authority* thereof; It being an Act of parlament in force amongſt all Nations: *That one Eye-witneſſe is of more validity than ten Auricular.*

Moreover as *every one* is ſaid *to abound with his owne ſenſe*, and that among the race of man-kind, *Opinions* and *Fancies*, are found to be as various as the ſeverall *Faces* and *Voyces*; So in each individuall man there is a differing facultie of *Obſervation*, of *Iudgement*, of *Application*, vvhich makes that every one is beſt ſatisfied, and moſt faithfully inſtructed by himſelfe, I do not meane ſoley by himſelfe, *(for ſo he may have a foole to his Master)* but *Books* alſo, and converſation with the *Dead* muſt concurre, for they are likevviſe good Teachers, and edifie infinitely; yet the ſtudy of living men, and a collation of his ovvn *Optique* obſervations and judgement vvith theirs, vvork much more ſtrongly, and where theſe meet (I meane the living and the dead) they perfect.

And indeed this is the prime uſe of *Peregrination*, which therefore may be not improperly called a *moving Academy*, or the true *Peripatetique Schoole:* This made *Uliſſes* to be cryed up ſo much amongſt the *Greeks* for their greateſt wiſe man, becauſe he had *Travelled* through many ſtrange Countreys, and obſerved the manners of divers Nations, having ſeene, as it was ſaid and ſung of him, more *Cities* than there were *Houſes* in *Athens*, which was much in that [green] age of the World: and the *Greateſt* of their Emperours did uſe to glory in nothing ſo often, *as that he had ſurveyed more Land with his Eye, than other Kings could comprehend with their thoughts.*

Amongſt other people of the Earth, *Iſlanders* ſeeme

to ſtand in moſt need of Forraine *Travell*, for they being cut off (as it were) from the reſt of the Citizens of the World, have not thoſe obvious acceſſes, and contiguity of ſituation, and [with] other advantages of ſociety, to mingle with thoſe more refined Nations, whom Learning and Knowledge did firſt Vrbanize and poliſh. And [Now] as all other things by a kind of ſecret inſtinct of Nature follow the motion of the Sun, ſo it is obſerved that the *Arts* and *Sciences* which are the greateſt helps to Civility, and all *Morall* endowments as well as *Intellectuall*, have wheel'd about and travell'd in a kind of concomitant motion with that great Luminary of Heaven: They *budded* firſt amongſt the *Brachmans* and *Gymnoſophiſts* in *India*, then they *bloſſom'd* amongſt the Chaldeans and Prieſts of *Egypt* whence they came down the *Nile*, and croſſed over to *Greece*, and there [where] they may bee ſaid to have *borne ripe fruit*, having taken ſuch firme rooting, and making ſo long a *Plantation* in *Athens* and elſe where: Afterwards they found the way to *Italy*, and thence they clammer'd over the Alpian hils to viſit *Germany* and *France*, whence the *Britaines* with other North-weſt Nations of the lower World fetch'd them over; and it is not improbable that the next Flight they will make, will bee to the Savages of the new diſcovered World [*in America*], and ſo turne round, and by this circular perambulation viſit the *Levantines* again.

Hence we *ſee* what a *Traveller Learning* hath beene having in conformitie of cours, been a kind of companion to *Apollo* himſelfe: And as the Heavenly bodies are ſaid to delight in movement and perpetuall circumgyration, wherein as *Pythagoras*, who by the *Delphian* Oracle was pronounced, the wiſeſt man that ever Greece bredd, did hold, there was a kind of Muſique and Harmonious concent that iſſued out of this regular motion, which we cannot perceive, becauſe being borne in it, it is connaturall to us, ſo it is obſerved to be the Genius of all active and generous Spirits,

Quêis meliore luto finxit præcordia Titan.

[*Whom Titian with his gentle ray,*
Hath Moulded of a finer clay;]

To have been always tranſported with a deſire of *Travell*, and not to be bounded, or confined within the ſhoares and narrow circumference of an *Iſland*, without ever-treading any peece of the *Continent*; whereas on the other ſide, meane and vulgar ſpirits, whoſe *Soules* ſore no higher than their *Senſe*, love to hover ever about home, lying ſtill as it were at dead anchor, moving no further than the length of the cable, whereunto they are tyed, not daring to lance out into the maine, to ſee the wonders of the deep: Such a one was hee of whom *Claudian* ſpeakes, to have had his *birth*, *breeding*, and *buriall* in one Pariſh; [whence he never had ſallied out the whole courſe of his life:] ſuch ſlow and ſluggiſh ſpirits may be ſaid to bee like Snailes or Tortuiſes in their ſhels, crawling always about their own home, or like the *Cynique*, ſhut up alwayes in a Tub.

Amongſt other Nations of the World the *Engliſh* are obſerved to have gained much, and improved themſelfes infinitely by voyaging both by Land and Sea, and of thoſe foure *Worthies* who compaſſed about the Terreſtriall Globe, I find the major part of them were *Engliſh*, but the ſcope of this Diſcours is to preſcribe precepts for *Land Travell* only (for the other requires another Tract apart) and firſt,

A Iove principium ———
Sic feret antennas aura ſecunda tuas.

[*Begin with Iove, then an auſpicious gale*
Will fill thy ſayles, and to ſafe harbour hale.]

Sect. II.

IT is very requiſit that hee who expoſeth himſelfe to the hazard of *Forraine Travell*, ſhould bee well grounded and ſettled in his *Religion*, the *beginning* and *baſis* of all Wiſdome, and ſomwhat verſed in the Controverſies 'twixt us and [other Churches,] the Church of *Rome*, which I preſume he hath done in the *Univerſity*, where (I take it for granted, hee hath been matriculated, and beſides his initiation in the *Arts* and *Sciences*, and [hath] learn't to chop *Logick* (and [now] *Logick* though ſhe be no *Science* of her ſelf, but as ſhe is ſubſervient to another, *Like the Shoomakers Last, that may bee applyable to any foot*, yet no *Science* can bee rightly ſtudied without her method, nor indeed can the termes of *Art* be well underſtood, or any Scholler-like diſcours fram'd but by *her*) where I ſay, [I preſume that my Traveller hath bin firſt an Vniverſity man,] beſides theſe ſtudies, [where beſides other introductions to knowledge,] he hath ſucked the pure milke of true Religion, and Orthodoxall truth, and ſuch a one will be rather confirmed, than ſhaken in the tenets of his *Faith*, when he ſeeth [the indecencies, irreuerence, and bold Prophane poſtures in ſom churches, as well as] the ſundry fond fantaſtique formes, which have crept into the ſolemne ſervice [worſhip] of God, [in other places] ſince the primitive times, for the *practiſe* of the *Roman* Church is worſe than her *poſitions*, [Now for the *Roman* Church, he may obſerue that ſom of her *Practiſes* have given men more occaſion of Forſaking Her, than her *Poſitions*,] ſo that [for] I have knowne ſome, [divers] who were [being] wrought upon very far by the one, [to be] averted [from her] again by the other, I meane by [the multitud of] her Ceremonies, which in ſome places are ſo mimicall, and ſet forth in ſuch antique poſtures, that it may be not improperly ſayd, [that they give her Enemies occaſion of advantage to ſay, that] whereas *Religion*

ſhould go array'd in a grave *Matron*-like habit, [they vſe to cloath her by the dreſſes of ſom Saints] they have clad her rather like a wanton *Courtiſane* in light dreſſes: [to pleaſe the outward baſe and the common people.] Such a one, I meane he that is well inſtructed in his own *Religion*, may paſſe under the torrid Zone, and not bee Sun-burnt, if he carry this *bon-grace* about him, or [and] like the River *Danube* which ſcornes to mingle with the muddy ſtreame of *Sava*, though they run both in one Channell, or like [the chaſt River] *Arethuſa*, which *Travelleth* many hundred miles through the very bowels of the *Sea*, yet at her journeys end iſſueth out freſh again, without the leaſt mixture of ſaltneſſe or brackiſhneſſe: So ſuch a one may paſſe and repaſſe through the very midſt of the *Roman See*, [(or *Geneva lake* either)] and ſhoot the moſt dangerous *Gulphe* thereof, and yet returne home an *untainted* [Engliſh] Proteſtant; nay he will be confirmed in zeale to his owne *Religion*, and illuminated the more with the brightneſſe of the truth thereof; by the glaring lights and ſpecious gloſſes, which the other uſeth to caſt; For *Oppoſita juxta ſe poſita magis eluceſcunt.* Nay the more he is encompaſſed with the ſuperſtitions, of the contrary, [with the *coldnes* of ſome Churches and the too many ceremonies of others,] the more he will bee ſtrengthned in his own *Faith*; like a good Well uſeth to be hotter in Winter than Summer, *per Antiperiſtaſin*, that is, by the coldneſſe [frigidity] of the circumambient ayre, which in a manner beſiegeth it round, and ſo makes the intrinſique heate, unite and concentre it ſelfe the more ſtrongly to reſiſt the invading Enemy.

After *Religion*, it is fitting he ſhould be well verſed in the *Topography*, *Government* and *Hiſtory* of his own Country, for ſome are found *Foris ſapere*, and *domi cæcutire*, to be *Eagles* abroad, and ſtark *Buzzards* at home, being not able to ſatisfie a ſtranger by exchange of diſcours, in any thing touching the State of their owne Countrey.

To this end it were not amiſſe to run over *Cambden*,

Sir *Iohn Smiths* Common-wealth, with thoſe ſhort pieces of Story, as [Heywood,] *Daniel* and others who have written of the *Engliſh* Kings ſince the Conqueſt, and extract out of them, what traverſes of war, what other paſſages and entercourſes of State have happened 'twixt us and other Nations ſince the laſt Conqueſt, ſpecially the *French* our neareſt neighbors: It is alſo very behooffull, that he have a paſſable underſtanding of the *Latine* tongue, whereof the *Italian*, the *Spaniſh*, and *French*, are but as it were *branches* of the ſame Tree; they are but *Dialects* or *Daughters*, and having gain'd the good will of the *Mother*, hee will quickly prevayle with the *Daughters*.

[It is requiſite] That hee underſtand the uſe of the Map and Globe, to find out the Longitude and Latitude of all places, and to obſerve and compare the temper of them as hee ſhall paſſe along.

Laſtly [tis moſt fitting] that hee ſeriouſly contemplate within himſelf, how the eyes of all the World are upon *Him*, as his are upon the *World*, [let him conſider] what his parents, kindred and acquaintance, yea his Prince will expect at his returne: [Let him think] That he is now in the very forge of his hopes, either upon making or marring: That (being of Noble extraction) he is like to be a Star of the greateſt Magnitude in the Spheare of his owne Countrey, therefore common qualities will not ſerve his turne, that the higher the building is, the more it requires exquiſit forme and ſymmetry, that *Nobility* without inward ornaments is *as faire guilded ſhels without kernels, or like a ſattin doublet with canvas linings*, whereas on the other ſide Vertue reflecting upon a Noble ſubject, is as the Sunbeames falling [glancing] upon a rock of Criſtall, which makes the reverberation ſtronger and far more reſplendent, or as rich gold-embrodery, upon a piece of [*Florence*] Tiſſue: Such thoughts as theſe will worke much upon an ingenious Spirit, and bee as a golden Spur, to ſet him forward, and cheere him in this high roade of Vertue, and Knowledge.

Sect. III.

THe firſt Countrey that is moſt requiſite for the *Engliſh* to know, is *France*, in regard of neighboured, of conformity in Government in divers things and neceſſary intelligence of State, and of [with] the uſe one ſhall have of that Language whereſoever he paſſe [paſſeth now] further: And the younger one goeth to *France* the better [it is], becauſe of the hardneſſe [difficulty] of the accent and pronunciation [to an engliſh mouth], which will be hardly overcome by one who hath paſſed his minority, and in this point the *French Tongue* may bee ſaid to be like *Fortune*, who, being a woman, loves youth beſt. Whereas for other Tongues, one may attaine to ſpeake [the ſpeaking of] them to very good purpoſe, and get their good will at any age; the *French Tongue* by reaſon of the huge difference 'twixt their writing and ſpeaking, will put one often into fits of deſpaire and paſſion, as wee read of one of the Fathers, who threw away *Perſius* againſt the wals, ſaying, *ſi non vis intelligi debes negligi*, [if thou wilt not be vnderſtood go hang thy ſelfe;] but the Learner [of French] muſt not bee daunted [choleric] awhit at that, but [though ſhe neither writes as ſhe ſpeakes, nor pronounce as ſhe writes, yet ſhe muſt not ſhake you off ſo, but] after a little intermiſſion hee muſt come on more ſtrongly, and with a pertinacity of reſolution ſet upon her again and againe, and woe her as one would do a coy Miſtres, with a kind of importunity, untill he overmaſter her [and ſhe will be very plyable at laſt].

Indeed ſome of riper plants [years] are obſerved to over-act themſelves herein, for while they labour to *trencher le mot*, to *cut the word*, as they ſay, and ſpeake like naturall *French-men*, and to get the true genuine tone (and [now] every tongue hath a tone or tune peculiar to her ſelf, ſpecially the *French*, which hath a whining kind of querulous tone ſpecially amongſt the peaſantry, which I beleeve proceeded from that pittifull ſlavery

[ſubjection] they are brought unto) I ſay while they labour for this, they fall a liſping and mincing, and to diſtort and ſtrain their mouths and voyce, ſo that they render themſelves fantaſtique and ridiculous; let it bee ſufficient for one of riper yeares, to ſpeake *French* intelligibly, roundly, and congruouſly without ſuch forc'd affectation.

The *French tongue* like the [Gentry of that] Nation, is a bold and hardy ſpeach, therefore the learner muſt not be baſhfull or meale mouth'd in ſpeaking any thing, whatſoever it is, let it come forth confidently whither true or falſe *Sintaxis*; for a bold vivacious ſpirit hath a very great advantage in attaining the *French*, or indeed any other Language [over a ſoft and baſhfull nature]: He muſt be cautelous not to force any *Angliciſmes* upon the *French Tongue*, that is certaine vulgar Phraſes, Proverbs, and Complements, which are peculiar to the *Engliſh*, and not vendible or uſed in *French*, as I heard of one that could not forbeare a great while to ſalute his Land-Lord by *bon matin:* Another would be alwayes complaining at play of his *mauvaiſe Fortune:* Another when at the racket court he had a ball ſtruck into his hazard, hee would ever and anon cry out, *estes vous là avec vos Ours, Are you there with your Beares?* which is ridiculous in any other language but *Engliſh*, for every ſpeech hath certaine *Idiomes*, and cuſtomary *Phraſes* of its own, and the *French*, of all other, hath a kind of contumacy of phraſe, in reſpect of our manner of ſpeaking, proper to it ſelfe.

He muſt alwayes have a *Diary* about him, when he is in motion of Iourneys, to ſet down what [either his eares heare, or] his *Eyes* meetes with moſt remarquable in the day time, out of which he may raiſe matter of diſcours at night, and let him take it for a rule, that *Hee offend leſſe who writes many toyes, than he, who omits one ſerious thing.* For *the* Penne *maketh the deepeſt furrowes, and doth fertilize, and enrich the memory more than any thing elſe,*

Littera ſcripta *manet*, sed *manant* lubrica *verba.*

It were very requiſit to have a book of the *Topographicall* deſcription of all places, through which hee paſſeth; and I think *Bertius*, or the Epitome of *Ortelius*, which are ſmall and portable, would bee the beſt. At his firſt comming to any Citie he ſhould repaire to the chief Church (if not Idolatrous) to offer up his ſacrifice of thanks, that hee is ſafely arrived thither, and then ſome have uſed to get on the top of the higheſt Steeple, where one may view with advantage, all the Countrey circumjacent, and the ſite of the City, with the advenues and approaches about it; and ſo take a Landskip of it.

Being come to *France*, his beſt cours will be to retire to ſome Vniverſity about the *Loire*, unfrequented by the *Engliſh*, for the greateſt bane of *Engliſh* Gentlemen abroad, is too much frequency and communication with their own Countrey-men, and there let him apply himſelfe ſeriouſly to gaine the practicall knowledge of the *Language*, and for the time *hoc agere*. [Which hee may doe by ſtudying matter as well as words. And] This hee may do with more advantage, if hee repaires ſometimes to the *Courts of Pleading*, and to the *Publique Schooles*; For in France they preſently fall from the *Latine*, to diſpute in the vulgar tongue: So that it were not amiſſe for him to ſpend ſome time in the *New Academy*, erected laſtly by the *French* Cardinall in *Richelieu*, where all the *Sciences* are read in the *French* tongue, which is done of purpoſe to refine, and enrich the Language [as well as to encourage the Gentry to the Arts].

Some have uſed it as a prime help to advance Language, to have ſome ancient Nunne for a *Divota*, with whom hee may chat at the grates, when hee hath little elſe to do, for the *Nunnes* ſpeake a quaint Dialect, and beſides they have moſt commonly all the Newes that paſſe, and they will entertaine diſcours till one bee weary, if hee beſtow on them now and then ſome ſmall bagatels, as *Engliſh Gloves* or *Knifs*, or *Ribands*; and before hee go over, hee muſt furniſh himſelfe with ſuch

ſmall curioſities; but this I dare not adviſe him to [this muſt be done with much caution], in regard the *Hazard* one way may bee greater, than the *Advantage* the other way.

In this retirement he muſt aſſigne ſome peculiar dayes to read the *Hiſtory* of the Countrey exactly, which is a moſt uſefull and delightfull ſtudy: For in *Hiſtory, that great Treaſury of Time, and promptuary of Heroique actions*, there are *words* to ſpeake, and *works* to imitat, with rich and copious matter to raiſe Diſcours upon: *Hiſtory, next to Eternity only triumphs over Time, ſhe, only after God Almighty can do miracles, for ſhee can bring back Age past, and give life to the Dead*, to whom ſhe ſerves as a ſacred ſhrine to keep their names immortall.

Touching *Books* he muſt chooſe them, as hee ſhould do his *Friends*, *Few*, but *Choyce* ones, yet he may have many *Acquaintance:* And as for *morall* ſociety, the greateſt Wiſdome of a man is diſcerned in a judicious election of his friends, which are as Commentaries upon one's ſelfe, and are more neceſſary than fire and water, as the Philoſopher ſaid: So for ſpeculative and *private* converſation with *Authors* our *dead Aſſociates*, there muſt bee moſt judgement uſed in the choice of them, ſpecially when there is ſuch a confuſion of them, as in *France*, which as *Africk* produceth always ſomthing New, for I never knew week paſſe in *Paris*, but it brought forth ſome new kinds of Authors; but let him take heed of *Tumultuary*, and *disjointed* Authors, as well as of *frivolous*, and *pedantique*.

And touching *Bookes*, as a noble ſpeculative *Lord* of this Land ſaid, ſome are to be *taſted* only, ſome *chewed*, and ſome *ſwallowed:* Hereunto I will adde that ſome are to be *diſſected and anatomized* into Epitomes and Notes.

To this purpoſe for the generall Hiſtory of *France*, *Serres* is one of the beſt, and for the moderne times *d'Aubigni*, *Pierre Mathieu*, and *du Pleix*; for the politicall and martiall government, *du Haillan*, *de*

la Noüe, *Bodin*, and the *Cabinet*; Touching *Commines*, who was contemporary with *Machiavil*, 'twas a witty ſpeach of the laſt Queen mother of *France*, that *he made more Heretiques in Policy, than* Luther *ever did in Religion:* Therefore he requires a reader of riper years.

The moſt difficult taske in gaining a forrain language is to turne *Engliſh* into it, for to tranſlate another *Tongue* into *Engliſh*, is not halfe ſo hard nor profitable. In reading hee muſt couch in a faire Alphabetique paper-book the notableſt occurences, ſuch alliances, and encounters of warre (ſpeciall in the *last Race* of the Kings) that have intervened 'twixt *England* and *France*, and ſet them by themſelves in Sections. When he meets with any great buſineſſe, hee muſt obſerve therein the *preceding Counſels, the action it ſelfe, the motives of it, and the mould wherein it was caſt, the progreſſe and even of it* [*with the aym and end of it*], which if ſucceſſeful, he muſt note by what kind of Inſtruments, confederations and cours of policy it was carried, if not, where the difficulties and defects lay. The manner and method in reading of *Annaliſts* is infinitly advantagious, if one take his riſe hanſomely from the beginning, and follow the ſeries of the matter, the Epoch of the times, and regular ſucceſſion and contemporarineſſe of Princes; otherwiſe if one read ſkippingly and by ſnatches, and not take the *threed* of the ſtory along, it muſt needs puzzle and diſtract the memory, wherein *his obſervations will lye confuſedly huddled up, like a skeine of intangle ſilk.*

For *Sundayes* and *Holydayes*, there bee many Treatiſes of Devotion in the *French* tongue, full of patheticall ejaculations and Heavenly raptures, and his *Cloſet* muſt not be without ſome of theſe. For he muſt make account before hand that his *Cloſet* muſt bee his *Church*, and chiefeſt *Chappel* abroad. Therefore it were neceſſary when he fixeth in any place, to have alwayes one in his chamber, whether to retire early and late, to his *ſoliloquies* and meditations, *the golden*

keyes wherewith hee must open and ſhut the day, and let in the night, and [with] *deaths Couſin-german* [*when goeth to bed*].

Peter du Moulin hath many fine pieces to this purpoſe, *du Pleſsis*, *Allencour*, and others; and let him bee converſant with ſuch Books only upon Sundayes, and not mingle *humane* Studies with them. His *Cloſet* alſo muſt be his Rendez-vous, whenſoever hee is ſurprized with any fit of penſiveneſſe (as thoughts of *Country* and *Kinred* will often affect one) *For no earthly thing exhilerats the heart more, and rayſeth the ſpirits to a greater height of comfort than converſation with God, than peace with Heaven, than Spirituall Meditation, whereby the Soule melts into an inconceavable ſweetneſſe of delight, and is delivered from all diſtempers, from all tumultuary confuſion and diſturbance of thoughts: And* [*Now*] *there is none, let him have the humors never ſo well balanced within him, but is ſubject unto* [*ſuch diſtempers and*] *anxiety of mind ſomtimes, for while we are compoſed of foure differing Elements, wherewith the humours within us ſymboliſe we muſt have perpetuall ebbings and flowings of mirth and melancholy, which have their alternatif turnes in us, as naturally as it is for the night to ſucceed the day: For as the Phyſitians hold there is no perfection of corporall health in this life, but a convaleſſence at beſt, which is a* medium *'twixt health and ſickneſſe, ſo is it in the ſtate of the mind.* [*There is no compleat and incontrouled comfort.*] *This extends from the Lord to the Laquay, from the Peaſant to the Prince, whoſe Crown is oftentimes inlayed with thornes, whoſe robe is furred with feares, whereof the Ermine is no ill Embleme, having as many black ſpots in it as white; Nor is there any thing ſo hereditary to mankind as vexation of ſpirit, which doubtleſſe was the ground the Pagan Philoſopher built his opinion upon, that the Rationall ſoule was given to Man, for his ſelfe-puniſhment and martyrdome,*

——— *Man often is*
A tyrant to himſelfe, a Phalaris.

But as when we go abroad, we cannot hinder the birds of the ayre to fly and flutter about our heads, yet we may hinder them to roost or neſtle within our haire: So while we travaile in this life, we cannot prevent but myriads of melancholy cogitations, and [*ſwarmes of*] *thoughtfull cares and longings will often ſeaze upon our imaginations, yet we may hinder theſe thoughts to build their nests within our boſomes, and* [*or*] *to deſcend from the head to the heart and take footing there*; if they do, I told you before, what's this beſt cordiall to expell them thence.

There bee ſome *French Poets* will affoord excellent entertainment, ſpecially *Du Bartas*, and 'twere not amiſſe to give a ſlight ſalute to *Ronzard*, *Deſportes*, and the late *Theopile:* And touching *Poets*, *they must be uſed like flowers*, *ſome muſt be only* [*ſome ſerve only to be*] *ſmelt unto*, *but ſome are good to be thrown into a Limbique to be* [*and*] *Distilled*; whence the memory may carry away the Elixir of them, for *true Poetry is the quinteſſence*, *or rather the Luxury of Learning*. Let him runne over alſo the *Proverbs* of every Countrey, and cull out the choiceſt of them, for many of them carry much *weight*, *wit*, and *caution*, with them.

And every Nation hath certaine Proverbs and Adages peculiar to it ſelfe; Neither would it be time ill ſpent to reade *Æſope* in every tongue, and make it his taske to relate ſome Fable every day to his Governor or ſome other by heart.

Thus the life of a *Traveller* is ſpent either in *Reading*, in *Meditation*, or in *Diſcours:* by the firſt hee converſeth with the *Dead*, by the ſecond with *Himſelfe*, by the laſt with the *Living*, which of all the three is moſt advantagious for attaining a Language, the *life whereof conſists in ſocietie and communication*; let his Chamber be ſtreet ward to take in the common cry and Language, and [to] ſee how the Town is ſerv'd [and the world wags about him], for it will bee no unprofitable diverſion to him, but for his *Cloſet* let it bee in the inner part.

Sect. IV.

HAving by the retirement aforeſaid attained to a converſable Knowledge in the *French* tongue, hee may then adventure upon *Paris*, and the Court, and viſit Ambaſſadors, and going in the equipage of a young Nobleman, hee may entertaine a Cooke, a Laquay, and ſome young [French] youth for his Page, to parley and chide withall, (whereof he ſhall have ocaſion enough) and to get ſome faire lodgings to keep houſe of himſelf, and [but] ſometimes he may frequent Ordinaries, for it will much breake and enbolden him: As for expences, he muſt make accompt that every ſervant he hath (whereof there ſhould be none *Engliſh* but his *Governour*) every one will ſtand him in 50 pounds a piece *per annum*; And for his owne expences, he cannot allow himſelfe leſſe than 300 l. I include herein all ſorts of exerciſes, his *Riding*, *Dancing*, *Fencing*, the *Racket*, *Coach-hire*, with other caſuall charges, together with his *Apparell*, which if it bee *faſhionable*, it matters not how *plaine* it is, it being a ridiculous vanity to go gaudy amongſt Strangers [in a ſtrange Country, ſpecially in *France*], it is, as if one ſhould light a candle to the Sun.

The time that he ſpends in *Paris*, muſt be chiefly employed to improve himſelfe in the exerciſes aforeſaid, for there the choyceſt Maſters are of any part of Chriſtendome. Hee muſt apply himſelfe alſo to know the faſhion and garb of the Court, obſerve the Perſon and Genius of the Prince, enquire of the greateſt Noble-men, and their Pedigree (which I recommend to his ſpeciall conſideration) of the Favorits and Prime Counſellors of State, the moſt eminent Courtiers, and if there bee any famous man, to ſeek converſation with him, for it was the ſaying of a great *Emperour*, *that he had rather go fifty miles to heare a wiſe man, than five to ſee a faire City.*

For private Gentlemen and Cadets, there be divers *Academies* in *Paris*, Colledge-like, where for 150 piſtols a yeare, which come to about 110 l. ſterling *per annum* of our money, one may be very well accommodated, with lodging and diet for himſelfe and a man, and be taught to Ride, to Fence, to manage Armes, to Dance, Vault, and ply the Mathematiques.

There are in *Paris* every week commonly ſome *Odde*, *Pamphlets* and *Paſquils* diſperſed, and drop'd up and down; for there is no where elſe that monſtrous liberty (yet *London* hath exceeded her farre now of late, the more I am ſory) which with the *Gazets* and *Courants* hee ſhould do well to reade weekly, and raiſe Diſcours thereon, for though there be many triviall paſſages in them, yet are they couched in very good Language, and one ſhall feele the generall pulſe of *Chriſtendome* in them, and know the names of the moſt *famous men* that are up and down the World in action.

Some do uſe to have a ſmall leger booke fairely bound up table-book-will [table-book wiſe], wherein when they meet with any perſon of note and eminency, and journey or penſion with him any time, they deſire him to write his Name, with ſome ſhort Sentence, which they call *The mot of remembrance*, the peruſall whereof will fill one with no unpleaſing thoughts of dangers and accidents paſſed.

One thing I muſt recomend to his ſpeciall care, that he be very punctuall in writing to his Friends once a month at leaſt, which hee muſt do exactly, and not in a careleſſe perfunctory way, *For Letters are the Ideas and truest Miror of the Mind, they ſhew the inſide of a man*, and by them it will be diſcerned how he improveth himſelfe in his courſes abroad: there will be plenty of matter to fill his letters withall once a month at leaſt: And by his *Miſſives* let it appeare that he doth not only *Remember*, but *meditate* on his Friend; not to ſcribble a few curſory lines, but to write elaborately and methodically, and thereby hee will quickely come

to the habit of writing well: *And* [*Now*] *of all kind of Humane Meditations, thoſe of ones abſent Friends be the pleaſingſt, ſpecially when they are endeared and nouriſhed by correſpondence of Letters, which by a Spirituall kind of power do* [*can*] *enamour, and mingle Soules more ſweetly than any embraces.*

Section. V.

HAving Wintered thus in *Paris, that hudge* (*though durty*) *Theater of all Nations* (and Winter is the fitteſt ſeaſon to be there) and plyed [*alſo*] his exerciſes to ſome perfection, the fitteſt Countrey for him to ſee next is *Spaine*, and in his Iourney thither he ſhall traverſe the whole diameter of *France* one way, and paſſing through *Gaſcoigne* and *Languedoc*, hee ſhall prepare himſelfe by degrees to endure the heate of the *Spaniſh* clime; let him not encumber himſelfe with much loggage: and for his *Apparell*, let him as ſoon as he enters *Spaine* go after their faſhion, for as a *Spaniard* lookes like a bug-beare in *France* in his own cut, ſo a *Frenchman* appeares ridiculous in *Spaine:* nor would I adviſe him to cary about him any more money than is abſolutly neceſſary to defray his expences, for ſome in this particular have beene *Peny-wiſe* and *Pound-fooliſh*, who in hopes of ſome ſmall benefit in the rates, have left [loſt] their principall, expoſing their *Perſons* and *Purſes*, to dayly hazard, and inviting (as it were) unto them *danger* for their *Companion*, and *feare* for their *bed-fellow*.

For although Sir *Thomas More* wiſheth one to carry always his *Friends* about him, abroad, by which hee meanes *pieces of gold*: Yet too great a *number* of ſuch *Friends*, is an *encomber* and may betray him: It will make his Iourney all along to be a *Motus trepidationis*. And he that loades himſelfe with a charge of money, when he may carry it about him with ſuch ſecurity, and eaſe, in a ſmall piece of paper, I meane a Letter of credit, or Bill of exchange; is as wiſe as he, *who*

carried the coach-wheele upon his back, when he might have trilled it before him all along.

In *Spaine* hee muſt bee much more carefull of his diet, abſtemious from fruit, more reſerved and cautelous in his Diſcours, but entertaine none at all touching *Religion*, unleſſe it be with *Silence*; a punctuall repaire of viſits, extraordinary humble in his comportment; for the *Spaniards*, of all other, love to be reſpected at their own homes, and cannot abide an inſolent cariage in a Stranger; On the other ſide, Courteſie and *Morigeration*, will gaine mightily upon them, and *courteſie is the chiefeſt cogniſance of a Gentleman, which joyned with diſcretion, can only Travaile all the World over without a Paſſeport, and of all ſorts of Friends, he is the cheapeſt who is got by Courteſie, and Complement only:* Moreover a reſpectfull and humble cariage, is a mighty advantage to gaine Intelligence and Knowledge; *It is the Key that opens the breaſt, and unlocks the heart of any one: He that looked downeward, ſaw the Stars in the water, but he who looked only upward could not ſee the water in the Stars:* therefore there is much more to bee got by *Humility* than otherwiſe.

One thing I would diſſwade him from, which is from the exceſſive commendation and magnify[i]ng of his own Countrey; for it is too much obſerved, that the *Engliſh* ſuffer themſelves to be too [over] much tranſported with this ſubject, [uſing] to undervalue and vilifie other Countreys, for which I have heard them often cenſured. *The Earth is the Lords, and all the corners thereof, he created the Mountaines of* Wales, *as well as the Wiles of* Kent; *the rugged* Alpes, *as well as the Fertile plaines of* Campagnia, *the boggy fennes of* Frizeland, *as well as the daintiest Valleys* [*Champions*] *in* France; and to inveigh againſt, or deride a Countrey for the barreneſſe thereof, is tacitly [by inference] to taxe God Almighty of *Improvidence* and *Partiality*. And it had beene wiſhed, ſome had beene more temperate in this theme at their being in the *Spaniſh* Court, in the yeare 1623. For my part, as the *Great Philoſopher* holds it for a maxime,

that *Mountaignous people, are the moſt pious; ſo are they obſerved to be the hardieſt, as alſo the barrener a Countrey is, the more Maſculine and Warlike the ſpirits of the Inhabitants are, having as it were more of men in them*; Witneſſe the *Scythian* and *Goth*, and other rough-hewen hungry *Nations*, which ſo often over-ranne *Italy*, for all her *Policy* and *Learning*; and herein Nature may ſeeme to recompence the hard condition of a Countrey the other way.

Having paſſed the *Pyreneys* hee ſhall palpably diſcerne (as I have obſerved in another larger *Diſcours*) the ſuddeneſt and ſtrangeſt difference 'twixt the Genius and Garb of two People, though diſtant but by a very ſmall ſeparation, as betwixt any other upon the ſurface of the Earth; I knowe *Nature delights and triumphs in diſsimilitudes*; but here, ſhee ſeemes to have induſtriouſly, and of ſet purpoſe ſtudied it; for they differ not onely *Accidentally* and *Outwardly* in their *Cloathing* and *Cariage, in their Diet, in their Speaches and Cuſtomes*; but even *Eſſentially* in the very *faculties of the Soule*, and *operations* thereof, and in every thing elſe, *Religion* and the forme of a *Rationall* creature only excepted; which made *Doctor Garcia* thinke to aske a Midwife once, whither the *Frenchman* and *Spaniard* came forth into the World in the ſame poſture from the womb or no.

Go firſt to the *Operations* of the *Soule*, the one is *Active* and *Mercuriall*, the other is *Speculative* and *Saturnine:* the one *Quick* and *Ayry*, the other *Slow* and *Heavy;* the one *Diſcourſive* and *Sociable*, the other *Referved* and *Thoughtfull*; The one addicts himſelfe for the moſt part to the ſtudy of the *Law* and *Canons*, the other to *Poſitive* and *Schoole Divinity*; the one is *Creatura ſine Præterito et Futuro*, the other hath too much of both; the one is a *Prometheus*, the other an *Epinetheus*; the one *apprehends and forgets quickly*, the other doth both *ſlowly*, with a judgement more abſtruce and better fixed, *et in ſe reconditum*; the one will diſpatch the weightieſt affaires as hee walke along in the

ſtreets, or at meales, the other upon the leaſt occaſion of buſineſſe will retire ſolemnly to a room, and if a Fly chance to hum about him, it will diſcompoſe his thoughts, and puzzle him: It is a kind of ſickneſſe for a *Frenchman* to keep a *Secret* long, and all the drugs of *Egypt* cannot get it out of a *Spaniard*.

The *French* capacity, though it apprehend and aſſent unto the *Tenets* of *Faith*, yet he reſteth not there, but examines them by his *owne reaſon*, debates the buſineſſe *pro et contra*, and ſo is often gravelled upon the quick ſands of his own brain, the *Spaniard* cleane contrary by an *implicite Faith* and *generall Obedience* beleeves the *Canons* and *Determination* of the *Church*, and preſently ſubjects his *Underſtanding* thereunto, he ſets bounds to all his *Wiſdome* and *Knowledge*, and labours to avoyd all *Speculation* [doubtings and diſſertation] thereon, fearing through the frailty of his *Intellectuals*, to fall into ſome Error.

Go to their *Garb* and *Clothing*, the one weares *long haire*, the other *ſhort*; the one goes *thin and open clad*, the other *cloſe and warm*, ſo that although the Sun ſhould dart down his rayes like lances upon him, yet he could not bee brought to open one button of his doublet; the one goes *gay without*, the other *underneath*; the one weares his *Cloake long*, the other *ſhort*; ſo, that one might give him a Suppoſitor with his *Cloake* about him, if need were; the one puts on his *Doublet firſt*, the other *laſt*; the *Frenchman* buttoneth alwayes *down-ward*, the *Spaniard upward*; the one goes *high-heeled*, the other *low and flat*, yet looks as high as the other; the one carieth a *Combe* and *Looking-glaſſe* in his pocket, the other a piece of *bayes* to wipe off the duſt of his ſhooes: And if the one hath a Fancy to *ſtars* [*ſtarch*] his muſtachos, the other hath a leather *bigothero* to lye upon them all night; the firſt thing the one pawns, being in neceſſity, is his *Shirt*, the other his *Cloak*, and ſo by degrees his *Caſſoke* goes off, and then his *Doublet*; the one cares more for the *Back*, and outward appearance, the other prefers the *Belly*;

the one is conſtant in his faſhion, for the other 'tis impoſſible to put him in a conſtant kind of *Habit*,

——— *You may as ſoone*
Cut out a kirtle for the Moone.

Go to their *Diet*, the one drinkes *Watered Wine*, the other *Wine watered*; the one *begins* his repaſt, where the other *ends*; the one *begins* with a *Sallet*, and *light meat*, the other concludeth his repaſt ſo; the one begins with his *boyled*, the other with his *roaſt*; the *Frenchman* will *Eate* and *Talke*, and *Sing ſometimes*, and ſo his *Teeth* and his *Tongue* go often together, the *Spaniards Teeth* only walk, and fals cloſely to it with as little noyſe and as ſolemnly as if he were at *Maſſe*.

Go to their *Gate*, the *Frenchman walks faſt*, (as if he had a *Sergeant* always at his heeles,) the *Spaniard flowly*, as if hee were newly come out of ſome quartan Ague; the *French* go up and down the ſtreets *confuſedly* in cluſters, the *Spaniards* if they be above three, they go two by two, as if they were going a *Proceſsion*; the *French Laquays march behind*, the *Spaniards before*; the one *beckens* upon you with his hand caſt *upward*, the other *downward*; the *Frenchman* will not ſtick to pull out a Peare or ſome other thing out of his pocket, and eate it as he goes along the ſtreet, the *Spaniard* will ſtarve rather than do ſo, and *would never forgive himſelfe, if he ſhould commit ſuch a rudeneſſe*; the *Frenchman* if he ſpies a *Lady* of his acquaintance, he will make boldly towards her, ſalute her with a kiſſe, and offer to Vſher her by the hand or arme, the *Spaniard* upon ſuch an encounter, uſeth to recoyle backward, with his hands hid under his Cloack, and for to *touch or kiſſe* her, he holds it a *rudeneſſe beyond all barbariſme*, a kind of ſacriledge; the *Frenchmen* is beſt and moſt proper on *Horſeback*, the *Spaniard* a *foot*; the one is good for the *Onſet*, the other for a *retrait:* the one like the *Wind* in the Fable, is full of ruffling fury, the other like the *Sun*, when they went to try their ſtrength upon the Paſſengers Cloake. The one takes the *ball before the bound*, *A la volee*, the other *ſtayeth for the*

fall; the one *ſhuffleth the Cards better*, the other *playes his game more cunningly*; your *French-man* is much the fairer *Duellist*, for when hee goeth to the *Field*, he commonly puts off his doublet and opens his breaſt; the *Spaniard* cleane contrary, beſides his ſhirt, hath his doublet quilted, his coat of maile, his caſſock, and ſtrives to make himſelfe impenetrable.

Go to their *Tune*, the one delights in *Ionique*, the other altogether in the *Dorique.*

Go to their *Speech*, the one *Speakes oft*, the other *ſeldome*; the one *Fast*, the other *ſlowly*; the one *mangleth, cuts off, and eates many Letters*, the other *pronounceth all*; the one *contracts* and *enchaines* his words, and ſpeakes *preſsingly* and *ſhort*, the other delights in *long breathed Accents*, which he prolates with ſuch *pauſes*, that before he be at the period of his Sentences, one might reach a *Second thought:* The ones *Mind* and *Tongue* go commonly together (and the *firſt* comes ſometimes in the arreare) the others *Tongue* comes flagging a fourlong after his *mind*, in ſuch a diſtance, that they ſeldome or never meet and juſtle one another.

In fine *Mercury* ſwayeth ore the one, and *Saturne* ore the other, inſomuch that out of the premiſſes, you may inferre, that there is an *Intellectuall, Politicall, Morall* and *Naturall* op[p]oſition betweene them both in their *Comportement, Fancies, Inclinations, Humours*, and the very *Understanding*, ſo that one may ſay, *What the one is, the other is not*; and [all this] in ſuch a viſible diſcrepancy, that if one were fetched from the remoteſt parts of the Earth, [which] the Sunne diſplayeth his beames upon, yea from the very *Antipods*, he would *agree* with either better, than they do one with another.

Sect. VI.

ANd truly I have many times and oft buſied my ſpirits, and beaten my brains hereupon, by taking information from *dead and living men*, and by my own *practicall obſervations*, to know the true cauſe of this

ſtrange *antipathy* betwixt two ſuch potent and ſo neare neighbouring *Nations*, which bringeth with it ſuch [ſo great a] miſchiefe into the World; and keepes *Chriſtendome* in a perpetuall alarme: For although the *Ill Spirit* bee the principall Author thereof, as *being the Father and fomenter of all diſcord and hatred* (it being alſo part of the *Turkes letany, that warres ſhould continue ſtill betweene theſe two potent Nations*) to hinder the happy fruit that might grow out of their Vnion: yet nevertheleſſe it muſt bee thought that hee cannot ſhed this poyſon, and ſow theſe curſed tares, unleſſe hee had ſome grounds to work his deſigne upon.

And to fly to the ordinary termes of *Sympathy* and *Antipathy*, I know it is the *common refuge of the ignorant, when being not able to conceive the true reaſon of naturall Actions and Paſsions in divers things, they fly to indefinite generality, and very often to theſe inexplicable termes of* Sympathy *and* Antipathy.

Some as Doctor *Garcia*, and other Philoſophicall Authors, attribute this oppoſition to the *qualities of the clymes and influences of the Stars, which are known to beare ſway over all Sublunary bodies, inſomuch that the poſition of the Heavens, and Constellations, which hang over* Spaine, *being of a different vertue and operation to that of* France, *the temper and humours of the Natives of the one, ought to bee accordingly diſagreeing with the other.*

An opinion which may gaine credit and ſtrength from the authority of the famous Hippocrates, *who in his Book of Ayre, Water, and Climes, affirmeth that the diverſity of Constellations, cauſe a diverſity of Inclinations, of humors and complexions; and make the bodies whereupon they operate, to receive ſundry ſorts of impreſsions. Which reaſon may have much apparance of truth, if one conſider the differing fancies of theſe two Nations, as it hath reference to the Predominant Constellations, which have the vogue, and qualifie the Seaſons amongſt them.*

For then when the heate beginneth in Spaine, *the violence thereof laſteth a long time without intenſion, or re-*

miſsion, or any conſiderable change, the humour of the Spaniard *is just ſo, for if he reſolves once upon a thing he perſeveres; he ponders and dwels conſtantly upon it, without wavering from his first deliberation; it being one of his prime axiomes, that* Deliberandum eſt diu, quod ſtatuendum eſt ſemel.

It is farre otherwiſe in France, *for be it* Sommer *or* Winter, Autumne *or* Spring, *neither the cold nor heate, nor ſerenity of Ayre continueth nere ſo long, without a ſenſible viciſsitude and change; ſo that it may be truly ſaid there in the morning,*

Neſcis quid ſerus Veſper trahat.

Therfore it being granted that all Elementary bodies depend upon the motion and vertue of the Heavenly; the people of France *must of neceſsity partake of the inconſtancy of the Clime, both in their paſsions and diſpoſitions.*

But this reaſon though probable enough, reſolves not the question to the full; for although we ſhould acknowledge, that the Celeſtiall bodies by their influxions, do domineere over Sublunary creatures, and toſſe and tumble the humours and the maſſe of bloud, as they list; it cannot be ſaid, notwithſtanding, that this virtue extends to thoſe actions that depend immediatly upon the abſolute empire of the Will, with the other faculties and powers of the ſoule, which are meerely Spirituall, as Love and Hatred, with the like.

They that diſpute thus, have much reaſon on their ſide, yet if we conſider well the order and method that our Understanding and Wils do uſe in the production of their actions, we ſhal find, that the influence of the Heavenly bodies muſt have ſomething to do therein, though indirectly and accidentally: for all Terreſtriall creatures by a graduall kind of ſubordination, being governed by the Heavenly, it muſt needs follow that whatſoever is naturall in man, as the organs of the body, and all the ſenſes muſt feele the power of their influence.

Now is the Soule ſo united and depends ſo farre upon the ſenſes, that ſhe cannot produce any act, unleſſe they miniſterially concurre and contribute thereunto, by preſent-

ing the matter to her, which is the intelligibles ſpecies: Whence it neceſſarily comes to paſſe, that in regard of this ſtraight league and bond, which is betweene them, ſhe partakes ſomewhat, and yealds to that dominion, which the Starres have over the ſenſuall appetite, which together with the Will, are diſpoſſed off, and incited (I will not ſay forced) by their influxes.

And as that famous Wiſard, *the oldeſt of the* Triſmegiſti, *did hold, that the Intelligences which are affixed to every Spheare, doe worke through the organs of the body upon the faculties of the mind, (an opinion almost as old as the World it ſelfe) ſo it may be ſaid more truly, that by the ſenſuall appetite, by the frailty and depravation of the will, the Heavenly bodies worke very farre upon the Spirituall Powers and paſsions of the Soule, and affect them diverſly, though by accident and indirectly, as I ſaid before. The poſition therefore of the Heavens and Aſteriſmes, which governe the* Spaniſh *Clime, being different in their vertue and operations to them of* France, *the Minds and Fancies of both People, muſt by a neceſſary conſequence bee alſo different.*

Yet [But] notwithſtanding that this aſſertion be true, yet it doth not follow, that the *Influxions of the Starres and diverſity of Climes*, are the ſole cauſe of this *Antipathy* and *Averſeneſſe*, for there are many *Nations* which live under farre more diſtant and differing *Climes*, which diſaffect not one another in that degree, therefore there muſt be ſome other concurring *Accidents* and extraordinary motive of this evill.

I reade it vpon record in the *Spaniſh Annales*, that *Lewis the eleventh* deſiring a perſonall Conference with the King of *Caſtile*, they both met upon the borders, the *Spaniards* came full of Iewels and Gold Chaines and richely apparelled: *Lewis*, though otherwiſe, a wiſe and gallant Prince, yet had he an humour of his own, to weare in his hat a Medaille of Lead, which he did at his enterview, nor were his attendants, but *Regis ad Exemplum*, but meanely accoutred; which made the *Spaniards* deſpiſe them, and make diſdainefull Libels

of them, which broake out afterwards into much *contempt* and *diſaffection*, which came to bee aggravated more and more.

And if we ſay that the *Devill* made uſe of this occaſion to engender that violent *Hatred*, which raignes between theſe two *Nations*, it would not bee much from the purpoſe, for *the leaſt advantage in the World is ſufficient for him to infuſe his venom where he finds hearts never ſo little diſpoſed to receive it*, either by *naturall* or *contingent* cauſes.

Adde hereunto the vaſt extent of greatneſſe the *Spaniard* is come to within theſe *Sixe ſcore yeares*, by his ſundry new acqueſt, which fils the *French* full of jealouſies, of emulation, and apprehenſion of feare, and 'tis an olde Aphoriſme, *Oderunt omnes, quem metuunt.*

Furthermore, another concurring motive may be, that there paſſe uſually over the *Pyreneys*, from *Gascoigne* and *Bearne* great numbers of poore *French* tatterdimallians, being as it were the Scumme of the Countrey, which do all the ſordid and abject offices to make a purſe of money, whereof *Spaine* is fuller than *France*; from *Spaine* alſo there come to *France* many poore *Spaniards* to bee cured of the Kings Evill; the common people of both *Nations* meaſuring the whole by the part, and thinking all to be ſuch, it muſt needs breed mutuall apprehenſion of diſdaine and averſion between them; ſo that what was at firſt *Accidentall* ſeemes in tract of time, and by theſe degrees to diffuſe it ſelfe like Originall ſinne from Father to Sonne, and become *Naturall.*

But I have beene tranſported too farre by this ſpeculation, conſidering that I propoſed to my ſelfe brevity at firſt in this ſmall diſcours.

SECT. VII.

AND now being come from *France* to *Spaine*, make accoump for matter of fertility of ſoyle, that *you are come from Gods bleſsing, to the warme Sun*, who is ſomewhat too liberall of his beames here; which makes the

ground more barren, and conſequently to be a kind of Wilderneſſe in compariſon of *France*, if you reſpect the number of People, the multitude of Townes, Hamlets, and Houſes: for about the third part of the continent of *Spaine* is made up of huge craggie Hils and Mountaines, amongſt which one ſhall feele in ſome places more difference in point of temper of heat and cold in the ayre, then 'twixt Winter and Sommer under other Climes. But where *Spaine* hath water and *Valleis* there ſhe is extraordinarily fruitfull *ſuch bleſsings humility carieth alwayes with her.* So that *Spaine* yeeldeth to none of her neighbours in perfection of any thing, but only in *Plenty*; which I beleeve was the ground of a Proverbe they have amongſt them, *No ay coſa mala en Eſpana, ſino lo que habla*, there is nothing ill in *Spaine*, but that which ſpeakes: And did *Spaine* excell in *Plenty*, as ſhe doth in *perfection* of what ſhe produceth, eſpecially did ſhe abound in *Corne*, whereof ſhe hath not enough for the fortieth mouth [month], as alſo had ſhe *Men* enough whereof, beſides the *Warres*, ſo many *Colonies* draine her, ſhee would prove formidable to all her *Neighbours.*

But let the *French* glory never ſo much of their Country as *being the richeſt embroidery of Nature upon Earth*, yet the *Spaniard* drinks better *Wine*, eates better *Fruits*, weares finer *Cloth*, hath a better *Sword* by his ſide, [goes better ſhod] and is better *Mounted* than he.

Being entred *Spaine*, he muſt take heed of *Poſting* in that hot Countrey in the Summer time, for it may ſtirre the maſſe of bloud too much. When hee comes to *Madrid* (for I know no other place ſecure enough for a Proteſtant Gentleman to live in, by reaſon of the reſidence of our Ambaſſador [, though Merchants be free every where]) he may take new *Spaniſh* ſervants, for I preſume he diſcharged his *French* when he forſooke *Paris:* There hee ſhall find the King conſtant all the Seaſons of the yeare in the midſt of his Kingdom, *as the heart in the body, or the Sun in the Firmament, whence the one giveth vigor to the little world, th'other to the great in equall proportion.* And the firſt

thing he muſt fall to, is *Language*, which hee ſhall find far more eaſie than the *French*, for in point of crabbedneſſe there is as much difference betweene the *French* and *Spaniſh*, as 'twixt *Logique* and [Naturall] *Philoſophy*, the like may be ſaid of the *Italian*, for a reaſonable capacity may attaine both theſe Languages, ſooner than *French* it ſelfe.

There was a *Spaniſh Doctor*, who had a fancy that *Spaniſh*, *Italian*, and *French*, were ſpoken in *Paradiſe*, that God Almighty *commanded in Spaniſh*, the Tempter *perſwaded in Italian*, and Adam *begged pardon in French*.

I preſume by the helpe of his *Governour* he hath made an introduction into the *Spaniſh* tongue before hee left *France*, ſo that in one Sommer and Winter he may eaſily come to ſpeake it diſcourſively, and to good purpoſe; being in my judgement the eaſieſt of all Languages, by reaſon of the openeſſe, and fulneſſe of pronunciation, the agreement 'twixt the *Tongue* and the *Text*, and the freedome [it hath] from *Apoſtrophes*, *which are the knots of a Language*, as alſo for the proximity it hath with the *Latine*, for the *Spaniſh* is nought elſe but mere *Latine*, take a few *Moriſco* words away, which are eaſily diſtinguiſhed by their gutturall pronunciation, and theſe excepted, it approacheth nearer and reſembleth the *Latine* more than *Italian*, *her eldest Daughter*, for I have beaten my braines to make one Sentence good *Italian* and congruous *Latin*, but could never do it, but in *Spaniſh* it is very feaſable, as for Example, in this *Stanza*,

Infauſta Grecia tu paris Gentes,
Lubricas, ſodomiticas, doloſas,
Machinando fraudes cauteloſas,
Ruinando animas innocentes, etc.

which is *Latin* good enough, and yet is it vulgar *Spaniſh*, intelligible by every Plebeian.

Mariana and *Acoſta*, are the moſt authentique *Annaliſts of Spaine*, and *Alvares* for the moderne ſtory, *Lope de Vegas* works wil give good entertainment for *Verſe*, and *Guevara* for pure Proſe: Nor ſhall he

be diſtracted with that confuſion of Authors, as in *France*, and elſe where, for the *Spaniard* writes *ſeldom* but *foundly*, and in a quite differing ſtraine from other *Nations* of Chriſtendome, ſavouring rather of an *African* fancy, which argues that the *Moore* did much mingle with him.

About the fall of the leafe it were not amiſſe to make a iourney to *South Spaine*, to ſee *Sevill*, and the *Contratation Houſe of the Weſt Indies*, and (if he can) to get a coppy of the *Conſtitutions* thereof, which is accounted the greateſt *Mystery* in the *Spaniſh* Government, but he muſt ſhew himſelf neither too *buſie*, nor too *bold* in this ſearch; And if he be there at the arrivall of the Plate-Fleet, which uſually commeth about that time, he ſhall ſee ſuch a *Grandeza*, that the *Roman* Monarchy in her higheſt floriſh never had the like, nor the *Gran Signior* at this day.

There he may converſe with *Marchants*, and their converſation is much to bee valued, for many of them are very gentile and knowing men in the affaires of the State, by reaſon of their long ſojourne and actuall negotiations, and [law] proceſſes in the Countrey: and in a ſhort time, one may ſuck out of them, what they have been many yeares a gathering: And very materiall it is to know here, as every where elſe, what commodities the Countrey affoordeth moſt uſefull for us, either for neceſſity or pleaſure: And what *Engliſh* commodities are there in greateſt requeſt, and what proportions the Market uſually beareth, for in the *commutative part of Government and Mercantile affaires, lieth the most uſefull part of policy 'twixt Countrey and Countrey*; but this hee ſhall obſerve better in *Italy*, where the Prince holdeth it no diſparagement to co-adventure, and put in his ſtake with the *Marchant*: So that the old *Clodian* Law is now of no force at all amongſt them.

From *South Spaine* he may returne by *Granada*, *Murcia* and *Valencia*, and ſo to *Barcelona*, and then take the Gallies for *Italy*, for there are divers Fleets

paſſe in the yeare from thence with treaſure, and croſſe the Mediterranean to *Genoa*. And it is not amiſſe to ſee ſomething *by Sea*, and to embarque in a Fleet of Gallies will much adde to ones experience, and knowledge in Sea affaires, and in the *Art of Navigation*, which is more uſefull and important for *Engliſhmen*, and indeed for all *Iſlanders*, than others, becauſe their ſecurity depends upon the Sea, and upon woodden Horſes.

Naviget hinc alia jam mihi linter aqua.

SECT. VIII.

HAving put foot aſhoare in *Genoa*, I will not wiſh him to ſtay long there, in regard the very worſt *Italian* dialect is ſpoken there, and beſides, as it is proverbially ſaid, there are in *Genoa*, *Mountaines without wood*, *Sea without fiſh*, *Women without ſhame*, *and Men without conſcience*, which makes them to be termed the *white Moores:* And when a *Jew* (and the *Jews* are held the moſt Mercuriall people in the World, by reaſon of their ſo often tranſmigrations, perſecutions, and *Neceſsity*, which is the *Mother* of *Wit*) [I ſay when a *Jew*] meeteth with a *Genoway*, and is to negotiat with him, he puts his fingers in his eyes, fearing to be overreached by him, and outmatched in cunning.

From thence let him haſten to *Toſcany*, to *Siena*, where the prime *Italian* dialect is ſpoken, and not ſtirre thence till he be maſter of the Language in ſome meaſure.

And being now in *Italy that great limbique of working braines*, he muſt be very circumſpect in his cariage, for ſhe is able to turne a *Saint* into a *Devill*, and deprave the beſt natures, if one will abandon himſelfe [to pleaſure], and become a prey to diſſolut courſes and wantonneſſe.

The *Italian*, being the *greateſt embracer of pleaſures*, [and] the *greateſt Courtier of Ladies* of any other. Here he ſhall find Vertue and Vice, Love and Hatred, Atheiſme

and Religion in their extremes; being a witty contemplative people; and *Corruptio optimi eſt peſsima. Of the beſt wines you make your tarteſt vinegar.*

Italy hath beene alwayes accounted the Nurſe of *Policy*, *Learning*, *Muſique*, *Architecture*, and *Limning*, with other perfections, which ſhe diſperſeth to the reſt of *Europe*, nor was the *Spaniard* but a dunce, till he had taken footing in her, and ſo grew ſubtilized by co-alition with her people. *She is the prime climat of Complement, which oftentimes puts ſuch a large diſtance 'twixt the tongue and the heart, that they are ſeldome relatives, but they often give the lye one to another; ſome will offer to kiſſe the hands, which they wiſh were cut off, and would be content to light a candle to the Devill, ſo they may compaſſe their owne ends: He is not accounted eſſentially wiſe, who openeth all the boxes of his breaſt to any.*

The *Italians* are for the moſt part of a ſpeculative complexion (as I have diſcovered more amply in another *Diſcours*) and *he is accounted little leſſe than a foole, who is not melancholy once a day; they are only bountifull to their betters, from whom they may expect a greater benefit; To others the purſe is cloſest ſhut, when the mouth openeth widest, nor are you like to get a cup of wine there, unleſſe your grapes be known to be in the wine-preſſe.*

From *Siena* he may paſſe to *Milan*, and ſo through the *Republiques* territories to *Venice* where he ſhall behold a thing of wonder, an *Impoſſibility in an impoſsibility*, a rich magnificent City ſeated in the very jaws of *Neptune*, where being built and bred a *Chriſtian* from her very infancy, *(a Prerogative ſhe juſtly glorieth of above all other States,)* ſhe hath continued a *Virgin* ever ſince, nere upon *twelve* long ages, under the ſame forme and face of Government, without any viſible change or ſymptome of decay, or the leaſt wrinkle of old age, though, her too neer neighbour, the *Turk* had often ſet upon her skirts and ſought to *deflowre* her, wherein he went ſo farr that he took from her *Venus*

ioynture, [I meane the Iland of Ciprus,] which ſhe had long poſſeſſed, and was the ſole Crown ſhe ever wore. But if one in Story obſerves the cours of her actions, he ſhall find that ſhe hath ſubſiſted thus long as much by *Policy* as *Armes*, as much by reach of *Wit*, and *advantage of treaty*, as by open *ſtrength*, it having beene her practiſe ever and anon to ſow a piece of *Fox* tayle to the skinne of S. *Marks Lyon*.

Here one ſhall find the moſt zealous [and politicall] Patriots of any [place], yet ſome would maintaine (though I do not) that *the Venetians, are but indifferently wife ſingle, though they be very Politique when they are together in the Senat*.

Having obſerved in the *Republique of Venice* what is moſt remarquable (and there are many things in that Government worth the carying away, ſpecially the ſight of *Nova Palma*, a Caſtle built after the neweſt rules of Fortification) he may viſit the other ancient Townes of *Italy*, and ſo to *Naples*, where he may improve his knowledge in *Horſmanſhip*, and then repaſſe through other free States, whereof *Italy* is full: And truly a wonder it is to ſee how in ſo ſmall an extent of ground, which take all dimenſions together, is not ſo big as *England*, there ſhould bee ſo many abſolute and potent *Princes* by Sea and Land, which I beleeve is the cauſe of ſo many *Dialects* in the *Italian* tongue which are above ten in number: As hee traverſeth the Countrey hee muſt note the trace, forme and ſite of any famous *Structure*, the Platforms of *Gardens*, *Aqueducts*, *Grots*, *Sculptures*, and ſuch particularites belonging to *accommodation* or *beauty* of *dwelling*, but ſpecially of *Caſtles*, and *Fortreſſes*, wherewith *Italy* abounds, the whole Countrey being frontier almoſt all over.

[In the perambulation of *Italy* young Travellers muſt be cautious, among diuers other to avoyd one kind of *Furbery* or cheat, whereunto many are ſubiect, which is, that in ſom great Townes, ſpecially *Rome* and *Venice*, there are certain Brokers of manuſcripts, who are no other then Mountibanks in that kind, that

uſe to inſinuate themſelves to the ſociety of ſtrangers, and bring them with a ſhew of reſervedeneſſe ſuch and ſuch papers magnifying them for rare extraordinary peeces, and dangerous to bee divulg'd, whereas they prove oftentimes old flat things that either are printed already in *Te, oro politico*, *Boterus*, or *Bodin;* Or they are ſome abſolet peeces reflecting happily upon the times of *Coſmo de Medici*, or touching the expulſion of the Jeſuits out of the territories of St. *Marc*, or the creation of ſome Pope, and ſuch like, which do nothing at all advantage one to be acquainted with the preſent face of things; In the Court of *Spain* there are likewiſe ſuch Interlopers, and I have known divers Dutch Gentlemen grofly guld by this cheat, and ſom Engliſh bor'd alſo through the noſe this way, by paying exceſſive prices for them.]

Section. IX.

AND with the *naturall* ſituation of Countreyes, a *Traveller* ſhould obſerve alſo the *Political* poſition thereof, how *ſome are ſeated like Mercury amongſt the Planets, who for the most part is either in combuſtion or obſcurity, being under brighter beames than his own*; Such is *Savoy* and *Loraine*, and other Princes of *Italy*, who are between more potent neighbours than themſelves, *and are like skreens toſſed up and down and never at quiet:* And they that are ſo ſituated may ſay, as the *Mouſe* once anſwered the *Cat*, who asking how ſhe did, made anſwer, *I ſhould be far better, if you were further off.*

How the ſtate of the *Popedome* running from the *Tirrhene* to the *Adriatique* Sea, is ſited in *Italy*, as *France* is in *Europe*, in the midſt, and *ſo fitteſt to embroyle or preſerve in peace, to diſunite or conjoyne the forces of their neighbours, and ſo most proper to be Umpires of all quarrels.*

How the Dominions of *Spaine are like the Planets*

in the Heaven lying in vaſt uneven diſtances one from the other: But cleane contrary thoſe of *France, are ſo knit and clustered together, that they may be compared all to one fixed conſtellation.*

How *Germany* cut out into ſo many Principalities, into ſo many *Hanſiatiqued* and *Imperiall* Townes, *is like a great River ſluced into ſundry Channels, which makes the maine ſtreame farre the weaker.* The like may be ſaid of *Italy.*

How the *Signory* of *Venice* is the greateſt rampart of Chriſtendome againſt the *Turk by Sea,* and the hereditary territories of the houſe of *Austria, by Land,* which may be a good reaſon of State, why the *Colledge of Electors* hath continued the Empire in *that Line* theſe 200 yeares.

He muſt obſerve the *quality* of the power of Princes, how the *Cavalry* of *France,* the *Infantery* of *Spaine,* and the *Engliſh Ships,* leagued together, are fitteſt to conquer the World, to pull out the *Ottoman Tyrant* out of his *Seraglio,* from betweene the very armes of his fifteen hundred Concubines.

How the power of the *North-Eaſt* part of the *European* World is balanced between the *Dane,* the *Swede,* and the *Pole,* etc. And the reſt between great *Britaine, France,* and *Spaine*; as for *Germany* and *Italy,* their power being divided 'twixt ſo many, they ſerve only to balance themſelves, who if they had one abſolute Monarch a piece, would prove terrible to all the reſt.

Spaine in point of treaſure hath the advantage of them al, She hath a Veteran Army always afoot; but She is thinne peopled, She hath many Colonies to ſupply, which lye ſquandered up and down in diſadvantagious unſociable diſtances. Her *people are diſaffected by most nations, and incompatible with ſome;* She *wants bread,* She *hath bold acceſsible coasts, and* Her *Weſt Indy Fleet, beſides the length of the paſſage, and incertainty of arrivall, is ſubject to caſualties of Sea, and danger of interception by Enemies: And if* England *ſhould breake out with* Her *in good earneſt into acts of hoſtility, thoſe*

Iſlands, *which the* Engliſh *have peopled, colonized, and fortified lately* (*being warned by Saint* Chriſtopher) *in the carrere to* Her *mines, would be found to be no ſmall diſa*[*d*]*vantage to* Her.

France *ſwarmes with men, and now* (*more than ever*) *with Soldiers,* She *is a body well compacted* (*though often ſubject to Convulſions, and high fits of Feavers, the bloud gathering up by an unequall diffuſion into the upper parts*) *and it is no ſmall advantage to* Her, *that* Her *forme is circular, ſo that one part may quickly run, to ſuccour the other:* She *abounds with Corne, and being the thorough fare of Chriſtendome,* She *can never want money*; She *hath thoſe three things which the* Spaniard *ſaid would make* Her *eternall,* viz. Rome, *the* Sea, *and* Counſell; *for* She *hath the* Pope *for* Her *friend* (*having had his breeding in* Her *twenty yeares together*). Shee *hath* Holland *for* Her *Arſenall, and* Richelieu *for Counſell; who ſince he ſate at the helme, hath ſucceeded in every attempt, with that monſtrous cours of Felicity: They of the Religion, are now Town-leſſe and Arme-leſſe, and ſo are* Her *greatest Peeres moſt of them out of Office and Provinciall command. So that if one would go to the intrinſique value of things,* France *will not want much in weight of the vast unweldy bulk, and disjointed body of the* Spaniſh *Monarchie.*

Great Britaine *being encircled by the Sea, and there being an eaſie going out for the Natives, and a dangerous landing for Strangers, and having ſo many invincible Caſtles in motion* (*I meane* Her *Ships*) *and abounding inwardly with all neceſſaries, and breeding ſuch men, that I may well ſay, no King whatſoever hath more choyce of able bodies to make Soldiers of,* [*for the number,*] *having alſo moſt of* Her *trade intrinſique, with many other Inſulary advantages,* She *need not feare any one Earthly power, if* She *bee true to* Her *ſelfe; yet would* She *be puzzled to cope with any of the other two ſingle, unleſſe it be upon the defenſive part, but joyning with* Holland She *can give them both the Law at Sea, and leaguing with any of the other two,* She *is able to put the third ſhrewdly to it.*

Now it cannot be denied, but that which giveth the

greateſt check to the Spaniſh *Monarchy is* France: *And there is no leſſe truth than caution in that ſaying, that the yeaue of the Conquering of* France, *is the morning of the Conquest of* England (*and* vice verſa.) *It hath not been then without good reaſon of State, that* England *ſince that monſtruous height of power that* Spaine *is come to of late, hath endeavoured rather to ſtrengthen* France (*to beare up against* Her) *than to enfeeble* Her, *having contributed both* her *power and purſe to ranſome one of* her *Kings, at that time when* Spaine *began to ſhoot out* Her *braunches ſo wide: Beſides, during the laſt* Ligue, *which raged ſo long through all the bowels of* France *with that fury, when there was a deſigne to Cantonize the whole Kingdome: Queene* Elizabeth *though offered a part, would not accept of it, for feare of weakning the whole: Therefore this chaine of reciprocall converſation, linking them together ſo ſtrongly;* England *may well be taken for a ſure Confederate of* France, *while* France *containes* Her *ſelfe within* her *preſent bounds, but if* Shee *ſhould reduce the* Spaniard *to that deſperate paſſe in the* Netherlands, *as to make him throw* the helve after the hatchet, *and to relinquiſh thoſe Provinces altogether, it would much alter the caſe: for nothing could make* France *more ſuſpectfull to* England *than the addition of thoſe Countreyes, for thereby they would come to be one continued piece, and ſo* England her *overthwart neighbour, ſhould bee in a worſe caſe than if the* Spaniard *had them entirely to himſelfe. For it would cauſe* Her *to put* Her *ſelfe more ſtrongly upon* Her *Guard, and ſo increaſe* Her *charge and care.*

To conclude this point, there cannot be a ſurer maxime and fuller of precaution for the ſecurity of England, *and* Her *Allies, and indeed for all other Princes of this part of the World, than* Barnevelt *gave of late yeares, a little before he came to the fatall block.*

Decreſcat Hiſpanus, *ne creſcat* Francus.

But I have been tranſported too farre by this tickliſh digreſſion, which requires an ampler and more ſerious Diſcours.

In fine, with theſe particulars, a *Traveller* ſhould obſerve the likeneſſe and ſympathy of diſtant Nations, as the *Spaniard* with the *Iriſh*, the *French* with the *Pole*, the *German* (ſpecially *Holsteinmen*) with the *Engliſh*, and in *Italy* there have beene many beſides my ſelfe, that have noted the countenance and condition of ſome people of *Italy*, ſpecially thoſe that inhabite *Lombardy*, to draw neere unto the ancient *Brittaines* of this *Iſland*, which argues, that the *Romanes*, who had their *Legions* here ſo many hundred yeares together, did much mingle and clope with them. Amongſt other particulars, the old *Italian* tunes and rithmes both in conceipt and cadency, have much affinity with the *Welſh*, (and the genius of a people is much diſcovered by their proſody) for example,

Vliſſe *ô laſſo, ô dolce Amor' i' muoro*, etc.

This agrees pat with the fancy of the *Welch Bards*, whoſe greateſt acuteneſſe conſiſts in *Agnominations* and in making one word to tread as it were upon the others heele, and puſh it forward in like letters, as in the precedent example, whereof many *Italian* Authors are full, appeareth.

Sect. X.

HE muſt alſo obſerve the number of *Languages* and difference of *Dialects*, as neere as he can, in every Countrey as hee paſſeth along.

The French have *three dialects*, the *Wallon* (vulgarly called among themſelves *Romand*,) the *Provenſall*, (whereof the *Gaſcon* is a *ſubdialect*) and the ſpeech of *Languedoc*: They of *Bearne* and *Navarre* ſpeak a Language that hath affinity with the *Baſcuence* or the *Cantabrian* tongue in *Biſcaie*, and amongſt the *Pyrenean* mountaines: The *Armorican* tongue, which they of low *Brittaine* ſpeake (for there is your *Bas-Breton*, and the *Breton-Brittonant* or *Breton Gallois*, who ſpeakes *French*) is a dialect of the old *Britiſh* as

the word *Armorica* imports, which is a meere *Welſh* word, for if one obſerve the *Radicall* words in that Language they are the ſame that are now ſpoken in *Wales*, though they differ much in the compoſition of their ſentences, as doth the *Corniſh:* Now ſome of the approvedſt *Antiquaries* poſitively hold the Originall Language of the *Celtæ*, the true ancient *Gaules*, to be *Welſh:* And amongſt other Authors they produce no meaner than *Cæſar* and *Tacitus*, to confirme this opinion: For *Cæſar* ſaith that the *Druydes of Gaule understood the Brittiſh Druyds*, who it ſeemes were of more account for their Philoſophy, becauſe as he ſaith, the *Gaules* came uſually over to be taught by them, which muſt bee by *conference*, for there were few books then: Beſides *Tacitus* in the life of *Julius Agricola* reporteth, *that the Language of the Brittaines and the Gaules little differed*, I reſtraine my ſelfe to the middle part of *France* called *Gallia Celtica*, for they of *Aquitaine* ſpake a language that correſponded with the old *Spaniſh*, they of *Burgundy* and *Champagny* with the *German*, and moſt part of *Provence* ſpake *Greek*, there having beene a famous Colony of *Grecians* planted in *Marſeilles:* Other ſmall differences there are up and down in other Provinces of *France*, as the low *Norman* uſeth to contract many words, as he will often ſay, *J'ay un pet à faire*, for *J'ay un petit affaire*, and the *Poictevin* will mince the word, and ſay, *ma Meſe*, *mon peſe*, for *ma Mere*, *mon Pere*; but theſe differences are not conſiderable.

The *Spaniſh* or *Castilian* tongue, which is uſually called *Romance*, and of late years *Lengua Christiana*, (but it is called ſo only amongſt themſelves) for a *Spaniard* will commonly aske a ſtranger whether hee can ſpeake *Chriſtian*, that is, *Castillian?* The *Spaniſh* (I ſay) hath but one conſiderable dialect, which is the *Portugues*, which [this] the *Jewes* of *Europe* ſpeake more than any other language, and [becauſe] they hold that the *Meſsias* ſhall come out that Tribe, that [which] ſpeake the *Portingal* language; other ſmall differences

there are in the pronunciation of the *gutturall* letters in the *Caſtillian*, but they are of ſmall moment. They of the Kingdome of *Valencia* and *Catalunia* (*Goth-land*) ſpeake rather a language mixed of *French*, and *Italian*: In the Mountaines of *Granada* (the *Alpuxarras*) they ſpeake *Moriſco*, that laſt part of *Spaine* that was inhabited by the *Moores*, who had poſſeſſed it above 700 yeares.

But the moſt ancient ſpeech of *Spaine* ſeemes to have beene the *Baſcuence* or the *Cantabrian* tongue ſpoken in *Guipuſcoa*, the *Asturias* and in ſome places amongſt the *Pyrenes*; but principally in the Province of *Biſcaye*, which was never conquered by *Roman*, *Cartaginian*, *Goth*, *Vandall* or *Moore*, which Nations overrunne all the reſt of *Spaine*, (though ſome more, ſome leſſe) therefore whenſoever the King of *Spaine* commeth to any of the territories of *Biſcaye*, hee muſt pull off his ſhooes upon the frontiers, when he treads the firſt ſtep, being as it were *Virgin holy ground*. And as it is probable that the *Baſcuence* is the primitive language of *Spaine*, ſo doubtleſſe the people of that Countrey are a remnant of the very *Aborigenes*, of her firſt Inhabitants. For it is an infallible Rule, that if you deſire to find out (the *Indigenæ*) the ancienteſt people or language of a Countrey, you muſt go amongſt the Mountaines and places of faſtneſſe, as the *Epirotiques* in *Greece*, the *Heylanders* in *Scotland*, the *Brittaines* in *Wales*, with whom (I meane the laſt) the *Biſcayner* doth much ſymbolize in many things, as in the poſition and quality of ground, in his candor and humanity towards Strangers more than any other people of *Spaine*, [together with] his cryed up Antiquity; for the *Spaniards* confeſſe the ancienteſt race of Gentry to have been preſerved there: So that a *Biſcayner* is capable to be a *Cavalier* of any of the *three habits* without any ſcrutiny to be made by the *Office*, whether he be, *limpio de la ſangre de los Moros*, that is, *cleare of the bloud of the Moores or no*, 'tis enough that he be a *Montanero*, that he be borne amongſt the Mountaines of *Biſcaye*. And many may be the reaſons why Hilly people keep

their ſtandings ſo well, for being inured to labour, and ſubject to the inclemency of the Heavens, diſtemperatures of Ayre, to ſhort Commons, and other incommodities, they prove the hardier and abler men, and happily with the *elevation* of the ground their ſpirits are *heightned*, and ſo prove more couragious and forward to repel an invading enemy.

Adde hereunto, that the craggineſſe and ſteepineſſe of places up and down is a great advantage to the dwellers, and makes them inacceſſible, for they ſerve as *Fortreſſes erected by Nature her ſelfe, to protect them from all incurſions:* as *Cæſar* complaines of ſome places in *Scythia*, that *Difficilius erat hostem invenire, quam vincere.*

And now for further proofe that the *Cantabrian* language is the ancienteſt of *Spaine*, I thinke it will not be much from the purpoſe, if I inſert here a ſtrange diſcovery that was made not much above *halfe a hundred yeares ago*, about the very midle of *Spaine*, of the *Pattuecos*, a people that were never knowne upon the face of the Earth before, though *Spaine* hath been a renown'd famous Countrey viſited and known by many warlik Nations: They were diſcovered by the flight of a Faulcon, for the *Duke of Alva* hauking on a time neere certaine hils, not farre from *Salamanca*, one of his Hauks which he much valued, flew over thoſe Mountaines, and his men not being able to find her at firſt, they were ſent back by the Duke after her; theſe Faulkners clammering up and down, from hill to hill and luring all along, they lighted at laſt upon a large pleaſant Valley, where they ſpied a company of naked Savage people, locked in between an *aſſembly* of huge crags and hils indented and hemmed in (as it were) one in another: As ſimple and Savage they were, as the rudeſt people of any of the two *Indies*, *wherof ſome thought a man on horſeback to be one creature with the horſe:* Theſe Savages gazing awhile upon them, flew away at laſt into their caves, for they were *Troglodites*, and had no dwelling but in the hollowes of the rocks:

The Faulconers obſerving well the track of the paſſage, returned the next day, and told the Duke, that in lieu of a hauke, they had found out a New World, a New People never knowne on the continent of *Spaine*, ſince *Tubal Cain* came firſt thither: A while after, the *Duke of Alva* went himſelfe with a Company of Muſcateers, and Conquered them, for they had no offenſive weapon but ſlings; they were *Pythagoreans*, and did eat nothing that had life in it, but excellent fruits, rootes and ſprings there were amongſt them; they worſhipped the Sun, and new Moone, their language was not intelligible by any, yet many of their ſimple words were pure *Baſcuence*, and their *gutturall* pronunciation the very ſame, and a *gutturall pronunciation is an infallible badge of an ancient language*; And ſo they were reduced to Chriſtianity, but are to this day diſcernable from other *Spaniards* by their more tawny complexions, which proceeds from the reverberation of the Sun-beams glancing upon thoſe ſtony mountaines wherewith they are encircled, and on ſome ſides trebly fenced, which beames reflects upon them with a greater ſtrength and ſo tannes them.

But I did not think to have ſtayed ſo long in *Spain* now, nor indeed the laſt time I was there, but he that hath to deale with that Nation, muſt have good ſtore of *Phlegme* and patience, and both for his ſtay, and ſucceſſe of buſineſſe, may often reckon without his hoſt [upon the buſineſſe went about, and for any one to preſcribe a preciſe time to conclude any buſineſſe there, is to reckon without ones hoſt].

Section. XI.

BVt theſe varieties of *Dialects* in *France* and *Spaine*, are farre leſſe in number to thoſe of *Italy*; Nor do I beleeve were there ever ſo many amongſt the *Greeks*, though their Countrey was indented and cut out into ſo many *Iſlands*, which as they *differed in poſition of*

place, ſo there was ſome reaſon they ſhould *differ ſomething in propriety of Speech:* There is in *Italy* the *Toſcan*, the *Roman*, the *Venetian*, the *Neapolitan*, the *Calabreſe*, the *Genoveſe*, the *Luqueſſe*, the *Milaneſe*, the *Parmaſan*, the *Piemonteſe*, and others in and about *Abouzzo*, and the *Apennine hils*; and all theſe have ſeverall Dialects and Idiomes of Speech, and the reaſon I conceive to be, is the multiplicity of Governments, there being in *Italy*, *one Kingdome*, *three Republiques*, and *five or ſix abſolute Principalities*, beſides the *Popedome*, and their *Lawes*, [the *Lawes* of all theſe] being different, their *Language* alſo groweth to be ſo but the prime *Italian* dialect, take *Accent* and *Elegance* together, is *Lingua Toſcana in boca Romana*. *The Toſcan tongue in a Roman mouth.*

There is alſo a Mongrell *Dialect* compoſed of *Italian* and *French*, and ſome *Spaniſh* words are alſo in it, which they call *Franco*, that is uſed in many of the *Iſlands* of the *Ægean Sea*, and reacheth as farre as *Constantinople*, and *Natolie*, and ſome places in *Afrique*, and it is the ordinary ſpeech of Commerce 'twixt *Christians*, *Jewes*, *Turkes*, and *Greeks* in the Levant.

Now for the Originall Language in *Italy*, as the *Meſapian and Hetruſcan tongue*, there is not a ſyllable left any where, nor do I know any Countrey where the old *primitive Languages*, are ſo utterly and totally extinguiſhed without the leaſt trace left behind, as in *Italy*.

Touching the *Latine Tongue*, which is one of the ancienteſt Languages of *Italy*, but not ſo ancient as thoſe I ſpake of before, the received opinion is, that the inundation of the *Goths*, *Vandals* and *Longbards*, were her firſt Corrupters but it is not ſo, as the Learned *Bembo*, and our no leſſe Learned *Brerewood* are of opinion; for as the *Latine Tongue* grew to perfection by certaine degrees, and in *Cæſar* and *Cicero*'s times (whereof the one for *purity*, the other for *copiouſneſſe*, were the beſt that ever writ) ſhe came to the higheſt flouriſh together with the *Empire*, ſo had ſhee inſenſible degrees of corruption amongſt the vulgar, and intrin-

ſique changes in her ſelfe before any forrain cauſe concurred ; for the *Salian Verſes*, towards the end of the *Republique*, were ſcarce intelligible, no more were the capitulations of Peace 'twixt *Rome and Carthage* in *Polybius* his time : And every one knowes what kind of *Latine* ſtands upon record on the *Columna Roſtrata* in the *Capitoll*, in memory of the famous Navall victory of *Duillius* the Conſull, which happened but 150 yeares before *Cicero*. As alſo what *Latine* had the vogue in *Plautus* his time : And here it will not be much out of the byas, to inſert (in this *Ogdoaſtique*) a few verſes of the *Latine* which was ſpoken in that age, which were given me by a worthy polite *Gentleman*,

Sic eſt, nam nenum lacient uls manaca, præs eſt
Andreas ; Ipſus Hortitor ergo cluo
Dividiam eſtricem ut genii averruncet, et ultra
Calpar, ſi pote, Luræ inſipet omnimodis,
Calpar, quod Nymphis nenum ebrium, at Argeliorum
Zitho, quod noſtra hæc vincia dapſiliter
Degulet, ha frux obgræcari (haut numina poſcent)
Prodinit, topper morta modo orta necat.

So that as before, ſo after *Cicero*'s time, the *Latine Tongue* wrought certaine changes in her ſelfe, before any mixture with Strangers, or the intervention of any forraine cauſe : *For as Kingdomes and States with all other Sublunary things are ſubject to a toſsing and tumbling, to periods and changes, as alſo all Naturall bodies corrupt inwardly and inſenſibly of themſelves, ſo Languages are not exempt from this Fate, from thoſe accidents, and revolutions that attend Time:* For *Horace* complained in his dayes, that *words changed as coynes did :* Yet beſides this home bredd change, it cannot be denyed but the *Latine Tongue*, had ſome forraine extrinſique cauſe to degenerate ſo farre into *Italian*, as the admiſſion of ſuch multiplicities of Strangers to be *Roman Citizens*, with the great number of ſlaves that were brought into the *City* ; Adde herunto at laſt thoſe ſwarms of barbarous Nations, which in leſſe than one hundred yeares thrice over-ran *Italy*, and tooke ſuch footing in her :

And as in *Italy*, ſo likewiſe in *Spaine* and *France*, they corrupted the *Latine tongue*, though I beleeve ſhe never tooke any perfect impreſſion amongſt the vulgar in thoſe Countreyes, albeit the *Romanes* laboured to plant her there, making it their practiſe (though not at firſt: for we reade of ſome *People* that petitioned unto them, that they might bee permitted to uſe the *Latine tongue*) with the *Law* to bring in their *Language* as a marke of Conqueſt.

But one may juſtly aſke why the *Latine tongue* could receive no growth at all amongſt the *Brittaines*, who were ſo many hundred years under the *Roman* government, and ſome of the *Emperours* living and dying amongſt them? To this it may bee anſwered, that in *Brittaine* wee reade of no more than *foure* colonies that ever were planted; but in *Spaine* there were 29, and in *France* 26. But as I cannot ceaſe to wonder that the *Romans* notwithſtanding thoſe Colonies and Legions that had ſo long cohabitation, and coalition with them, could take no impreſſion at all upon the *Brittaines* in ſo long a tract of time in point of Speech, (notwithſtanding that in ſome *other things* there be ſome reſemblances obſerved 'twixt the people, as I ſaid before) I wonder as much how ſuch a multitude of *Greeke* words could creep into the *Welſh* language, ſome whereof for example ſake, I have couched in this *Diſtique.*

Α'λς ὕδωρ, γένεσις, πῦρ, κοιλία γραῦα διδάσκω,
Δαῖρα, μελί, κλύω, ἠλιος, αἶσα, μέθυι. &c.

Which words *Engliſhed* are, *Salt*, *water*, *birth*, *fire*, *the belly*, *an old woman*, *to teach*, *the earth*, *hony*, *to heare*, *the Sun*, *deſtiny*, *drunkard.*

Beſides divers others, which are both *Greeke* and *Welſh*, both in pronunciation and ſenſe.

Now for the *Greek tongue*, there is no queſtion, but it was of larger extent than ever the *Roman* was, for theſe three reſpects, for the mighty *commerce* that Nation did exerciſe, for their humour in planting of *Colonies*, for

their *Learning and Philoſophy*, for *Greek* is the *ſcientificalſt tongue* that ever was, in all which they went beyond the *Romanes:* And it is not long ago ſince in ſome places of *Italy* her ſelfe, as *Calabria* and *Apulia*, the *Liturgy* was in the *Greek tongue.* Nor is ſome vulgar *Greek* ſo farre adulterated, and eloignated from the true *Greek*, as *Italian* is from the *Latin*, for there is yet in ſome places of the *Morea* true *Greek* ſpoken vulgarly (you cannot ſay ſo of the *Latin* any where) only they confound theſe three *letters*, η, ι, υ, (*Eta*, *Iota*, *Upſilon*) and theſe two dipthongs ει and οι, all which they pronounce as *Ioata.* As for πίνω σοὶ κύριε, they pronounce πίνω σὶ κίριε for μήνιν ἄειδε θεά, they ſay μίνιν αἰδε θέα. There is alſo true *Greek* ſpoken in ſome parts of the leſſer *Aſia*, where there is no place upon the ſurface of the earth, for the proportion, where ſo many differing Languages are ſpoken, yet moſt of them are but *Dialects* and *ſubdialects*; ſo that of thoſe two and twenty tongues, which *Mithridates* is recorded to have vnderſtood, above two parts of three, I beleeve, were but *dialects.*

I dare go no further *Eaſtward*, for it is beyond the bounds of ſo ſmall a Volume as this, to ſpeak of the *Levantine tongues*, that go from the *Liver to the Heart*, from the *Right hand to the Left*, as the moſt *Spacious Arabique*, which is ſpoken (or learnt) throughout al[l] the vaſt dominions of the *Mahumetan Empire*, and is the moſt *fixed* language now upon Earth, it being death to *alter* it, or *Tranſlate the Alcoran* into any other language, to adde the leaſt title to the firſt text, or comment upon it; a rare policy to *prevent ſchiſmes, and restraine the extravagant, and various reſtleſſe fancies of humane braine.*

This page is alſo too narrow to comprehend any thing of the moſt large *Slavonique tongue*, which above other Languages hath this prerogative to have *two Characters*, one reſembling the *Latine*, the other the *Greek*, and in many places the *Liturgy* is in both, one for *Sundayes and Holy-dayes*, the other for *working*

dayes. There are above *forty* ſeverall Nations, both in *Europe* and *Aſia*, which have the *Slavonick* for their vulgar ſpeech, it reacheth from *Moſco*, the Court of the great *Knez*, to the *Turks Seraglio* in *Constantinople*, and ſo over the *Propontey* to divers places in *Aſia*, it being the common language of the *Janizaries*.

Sect. XII.

THe *German* or *Teutonique* tongue alſo is of mighty extent, for not only the large Continent of *Germany* high and low, but the Kingdomes of *England*, *Scotland*, *Denmarque*, *Swethland*, *Norway*, *Iſland*, *and ſome parts of Hungary and Poland ſpeake it vulgarly.* And queſtionleſſe the *German* is one of the firſt *mother tongues of Europe*, whereof *Scaliger* would have but *eleven*, though there be *foure or five more*, but I find that they who are cryed up for great Clearks may erre, as he did in this, as alſo when hee made *Preſter John* an *African* and placed him in *Ethiopia*, in the *Habaſsins* Countrey, whereas it is certaine that he was an *Aſian*, and King of *Tenduc in Tartary* above two thouſand miles diſtant, beſides he was a *Neſtorian* by his religion, and it is well known the *Habaſsines* are *Jacobites* and *Chriſtians from the girdle upward, and Jews downward, admitting both of Baptiſm and Circumciſion.*

And ſo ancient is the *German tongue*, that *Goropius Becanus* flattered himſelfe with a fancy, that it was the language which was ſpoken in *Paradiſe*, which *Ortelius* alſo ſhewed a deſire to beleeve; they grounded this conceipt upon thefe words, *Adam*, *Eve*, *Abel*, *Seth*, etc. which they would ſtretch to bee *German* words; alſo that their language came firſt from *Aſia*, becauſe *Godt*, *Fader*, *Moder*, *Broder*, *Star*, are found to ſignifie the ſame things both in the *German*, and *Perſian tongue.*

There is no language ſo ful of *Monoſyllables* and knotted ſo with *Conſonants* as the *German*, howſoever ſhe is a full *mouthd maſculine ſpeech:* the ſpeeches of

the *Kingdoms* before mentioned, are but *Dialects* derived from her; And the *Engliſh* is but a *Sub-dialect or branch of the Saxon Dialect*, which hath no other name in *Welſh* and *Iriſh* to this day; for take an *Engliſhman Capa pea*, from head to foot, every member hee hath is *Dutch*.

Yet ſince the *last Conqueſt* much *French* hath got in, and greatly embelliſhed and ſmoothed the *Engliſh*, ſo that there is very much affinity between them, as for Example,

La Fortune me tourmente,
La Vertu mecontente.

Or,

Mon deſir eſt infiny,
D'entrer en Paradis.

Which ſayings are both *French* and *Engliſh*.

Of late yeares the *Engliſh tongue* hath much enriched her ſelfe, by borrowing of ſome choyce, well ſounding and ſignificant words from other Languages alſo; ſo that ſhe may be compared to a *Poſie made up of many fragrant choyce Flowers:* And truly, without intereſt and paſſion, let it be ſpoken, there is in *Engliſh* as *true ſtraines of Eloquence, as ſtrong and ſinewy Expreſsions, as elaborate and ſolid pieces of Fancy, as far fetched reaches of Invention, and as full of ſalt,* [*there are*] *Metaphor's as faithfully pourſued*; *Similies as aptly applyed, and as well cloathed and girded about*; as in any Language whatſoever, both in *Poeſie and Proſe*; It muſt be granted that ſome other Languages, for their ſoft and ſmooth melting fluency, as having no abruptneſſe of *Conſonants*, have ſome advantage of the *Engliſh*; yet many of their fancies, which amongſt themſelves they hold to be *ſtrong lines and quinteſſential ſtuffe*, being turned to another tongue become flat, and prove oftentimes but meere gingles, but what is witty in *Engliſh*, is ſo, with advantage, in any Language elſe, unleſſe the conceipt be *topicall*, or *perſonall*, and *peculiar* only to this *Iſland*.

But whither have I been thus tranſported? The Copiouſneſſe and pleaſure of the Argument hath carried

mee a little further than I made account, for to bee a πολύγλωσις to have the knowledge, ſpecially the *practicall* knowledge (for the *Theory* is not nere ſo grateful nor uſeful) of many languages is one of the richeſt and pleaſingſt kind of *Notions* that is; And we find upon the beſt record, that the firſt bleſſing which fell down from Heaven upon thoſe holy *Heralds* of Chriſtianity, the *Apostles*, was the knowledge of many tongues, inſpired into them immediatly by God Almighty himſelfe.

For what is *Imagination*, *Invention* and *Senſe*, without the faculty of *Speech* without expreſſion? Speech is the inſtrument by which a *Foole* is diſtinguiſhed from a *Philoſopher*: *Speech* is the *Index*, *the Interpreter*, *the Ambaſſador of the mind*, and the *Tongue the Vehiculum*, *the Chariot*, *which conveyeth and carrieth the notions of the Mind to Reaſons Palace*, *and* [*ſo to*] *the impregnable Tower of Truth*: *And although there be but one way thither*, *yet there be many ſorts of Chariots*, *ſome more ſumptuous and better harneſſed than others*; *for amongſt tongues there be ſome farre more rich*, *more copious*, *and of ſtronger expreſsions than others*: *And amongst Tongues there is alſo a kind of good fellowſhip*, *for they ſometimes ſupply one anothers wants*, *and mutually borrow and lend.*

Sect. XIII.

BVt whether have I wandred? I had almoſt forgot where I left my *Traveller*, but now I remember wel it was in *Italy*. And having ſurveyed *Italy*, *that minion of Nature*, he may croſſe the *Alpes*, and ſee ſome of the *Cantons*, thoſe *rugged Republiques*, and [with their] *Regiments*, and then paſſe through many of the Stately proud Cities of *Germany*, till hee comes to *Bruxels*, and there he ſhall behold the face of a conſtant *Military Court*, and *Provinciall Government*, with a *miſcellany* of all Nations, and if there be any *Leagers* a foot, or *Armies* in motion, it ſhould bee time well ſpent to ſee them.

For the *Netherlands* have been for many yeares, as one may ſay, the very *Cockpit of Chriſtendome*, the *Schoole of Armes*, and *Rendezvous of all adventurous Spirits, and Cadets*, which makes moſt Nations of *Europe* beholden to them for Soldiers. Therefore the Hiſtory of the *Belgique* wars are very worth the reading, for I know none fuller of *ſtratagemes*, of *reaches of Pollicy*, of *variety of ſucceſſes* in ſo ſhort a time: nor in which more *Princes* have been engaged (though ſome more, ſome leſſe) for *reaſons of ſtate*, nor a warre which hath produced ſuch deplorable effects *directly* or *collaterally*, all *Christendome* over, both by *Sea* and *Land*.

Jean Petit in *French* is an approved Author, *Guicciardin*, *Don Carles Coloma in Spaniſh*, and Sir *Roger Williams in Engliſh*, with others, there you ſhall reade of one *Towne* taken by a *Boat of Turfs*, and reprized many yeares after by a *Boat of Fagots*, another taken by the *flight of a Hauk*, another by a *load of Hey*, another by a *Cart full of Apples*, and many by *diſguiſes*, *either of Boores*, *Fryers*, *or Marchands*.

Having ſpent ſome ſmall time in *Brabant* and *Flanders*, he may by ſafe conduct, as is uſuall, paſſe to *Holland*, where he ſhall find a People planted as it were under the *Sea*, out of whoſe jawes they force an habitation, with infinite expence and toyle, checking the impetuous cours of the angry *Ocean*, and ſhewing the World *how far Industry and Art*, *can curbe and controule Nature:* And very expedient it is, hee ſhould take an exact Survey of the *States* of the *United Provinces*, becauſe they are accounted the *ſurest Confederates of England*, *and her faſteſt Friends*, for intereſt of *Religion*, for community of *danger*, and conſequently of reciprocall *preſervation*.

And it will be a wonderfull thing to ſee what a mighty ſubſiſtence of wealth and a huge *Navigable power* that *State is come* too, by a rare unparalelled ınduſtry: For I dare avouch that the *Roman* Commonwealth, (though ſhe had her head as well knit in her ınfancy as any that ever was) did not come neere her,

in ſo ſhort a progreſſe of time, to ſuch a growth of ſtrength.

But it ſeemes all things conſpired to rayſe *Holland* to this paſſe: Firſt, the *humour of the people*, being patient and induſtrious, and of a genius more inclinable to a *Democraticall* Government than to a *Monarchy:* Adde hereunto the *quality of the Countrey*, being every where half cut, and as it were inlayed with water, and thereby much fortified, and made in many places inacceſſible; ſo that, if need were, *Holland* could turne her ſelfe into a huge pond when ſhe liſt.

Hereunto concurred a further advantage of ſituation, having behind her the *Baltique* Sea, which affoords her all kind of Materials for ſhipping, and for all kind of Nutriment and Military forces *England* and *France*, both ſwarming with ſuperfluous people, ſuſpectfull of the *Spaniſh* greatneſſe, and ſo not unwilling to contribute auxiliary ſtrength for mutuall ſecurity and conſervation.

Navigation and *Mercantile Negotiation*, are the two *Poles* whereon that *State* doth *move*, and to both theſe, it ſeemes, *Nature* her ſelfe hath expreſly deſigned both Countrey and People; *Them* by an extraordinary kind of *Propenſity*, the Countrey by apt *poſition*, for having no *Land* to manure [it], they plow the very bowels of the *Deep*, the *wrinkled fore-head of Neptune* being the *furrowes* that yealds them encreaſe.

Moreover, there being many great *Rivers* that ſlice and cut the Countrey up and down to diſgorge themſelvs into the *Ocean*, thoſe *Rivers* may be ſaid to pay *them* tribute, as well as to the Sea, which *Rivers* branching themſelves into large and bearing ſtreames, do ſo fitly ſerve one another, and all the whole, that it may bee ſaid, *Nature* in the frame of humane bodies, did not diſcover more *Art*, in diſtributing the veines and arteries, for the eaſy conveyance of the maſſe of bloud into each part, as ſhe hath ſhewed here in diſperſing thoſe waters ſo orderly for trafique.

Theſe *Rivers* bring her what the large continent of

Germany, and other Eaſterne Countreys affoord, and ſhee lying between them and the Sea, furniſheth them with all far fetched *Indian*, *African*, and *Spaniſh* commodities.

Here you ſhall ſee the moſt induſtrious people upon earth, making a *rare vertue of neceſsity*, for the *ſame thing which makes a Parrot ſpeake, makes them to labour.* For having nothing of their own, yet they abound with all things, and may be ſaid, *to live by the idleneſſe of ſome of their neighbours*, I am loth to name here *who* they are.

Here you ſhall find a people grow *Rich* alſo-by that which uſeth to *impoveriſh* others, even by *Warre*, for *priſes and booties abroad, go to make a good part of their wealth.*

Yet in converſation they are but heavy, of a homely outſide, and ſlow in action, which *ſlowneſſe* carieth with it a notable *perſeverance*, and this may bee imputed to the quality of that *mould* of *earth*, whereon they dwell, which may be ſaid to *bee a kind of ſtanding poole of Ayre:* And which is known to have a ſuch a force of aſſimilation, that when people of a more vivacious temper, come to mingle with them, at the ſecond generation, they ſeeme to participate of the ſoyle and Ayre, and degenerate into meere *Hollanders*; the like is found dayly in Horſes and Dogs, and all other animals.

Occulta est Batavæ *quædam vis inſita terræ.*

One remarquable piece of Policy I forgot, that hee ſhould obſerve in the Vnited *Provinces*; *viz.* Why in ſo ſmall an extent of ground they have ſo many rich, welbuilt and populous Townes amongſt them; one of the principall reaſons is, becauſe they appropriate ſome ſtaple materiall commoditie to every one of the great Townes, as *Amsterdam* hath the trade of the *Eaſt and Weſt Indies*, *Roterdam the Engliſh Cloth*, *Dort the Rheniſh Wines*, *Middelborough the French Wines*, *Treveres the Scots trade*, *the Hage the reſidence of the Prince and the States*, *Haerlam ſubſist* [*s*] *by knitting and dying*, and ſo forth; which is a very laudable cours, not to ſuffer one place to ſwallow the wealth and traffique of

the whole, *like the ſpleene in the naturall body, whoſe ſwelling makes all the reſt of the members languiſh.*

SECT. XIV.

HAving thus paſſed the diameter of *France*, run over *Spaine*, croſſed the Mediterranean to *Italy*, and obſerved the multiplicity of Governments therein; having thus climbed the *Alpes*, and traverſed the beſt part of *Germany*, having alſo taken the length of the *Belgique Lion*, (of all which *France for a Kingdome, Venice for a Republique, Millan for a Ducky, Flanders for a County* beare the bell) having I ſay, *Travelled* through all theſe places, all which may bee done compleatly in *three yeares and foure months*, which four *Months* I allow for itinerary removals and journeys, and the *Yeares* for reſidence in places; it will be high time now to hoyſe ſayle, and ſteere homwards, where being returned, hee muſt abhorre all affectations, all forced poſtures and complements: For *Forraine Travell* oftentimes makes many to wander from themſelves, as well as from their Countrey, and to come back mere *Mimiques*, and ſo in going farre, to fare worſe, and bring back leſſe wit, than they carieth forth, they go out *Figures* (according to the *Italian* Proverb) and returne *Cyphers*, they retaine the *Vice* of a Countrey, and will diſcours learnedly thereon, but paſſe by, and forget the *good*, their *Memories being herein like haire ſeeves, that keep up the branne, and let go the fine flowre:* They ſtrive to degenerate as much as they can from *Engliſhmen*, and all their talke is ſtill *Forraine*, or at leaſt, will bring it to be ſo, though it be by head and ſhoulders, *magnifying* other Nations, and *derogating* from their own: Nor can one hardly exchange three words with them, at an Ordinary (or elſe-where) but preſently they are th'other ſide of the Sea, commending either the *Wines of France*, the *fruits of Italy*, or the *Oyle and Sallets of Spaine.*

Some alſo there are who by their *Countenance* more than by their *Cariage*, by their *Diſeaſes*, more than by their *Diſcourſes*, diſcover themſelves to have been *Abroad* under hot Climats.

Others have a cuſtome to bee always relating ſtrange *things* and *wonders*, (of the humor of Sir *John Mandevile*) and they uſually preſent them to the Hearers, through *multiplying glaſſes*, and thereby cauſe the thing to appeare far greater than it is in it ſelf, they make *Mountaines of Mole-hils*, *like Charenton-Bridge-Eccho*, *which doubles the ſound nine times.* Such a *Traveller was* he, that reported the *Indian Fly*, to be as big as a *Fox*; *China birds*, to be as big as ſome *Horſes*, and their *Mice* to be as big as *Monkeys*; but they have the wit to fetch this far enough off, becauſe the Hearer may rather *believe it*, than make a voyage ſo far to *diſprove it.*

Every one knowes the *Tale* of him, *who reported hee had ſeen a Cabbage under whoſe leafes a Regiment of Souldiers were ſheltred from a ſhower of raine:* Another who was no *Traveller* (yet the wiſer man) ſaid, *hee had paſſed by a place where there were* 400 *braſiers making of a Cauldron*, 200 *within*, *and* 200 *without*, *beating the nayles in*; the *Traveller asking for what uſe that huge Cauldron was?* he told him, *Sir it was to boyle your Cabbage.*

Such another was the *Spaniſh Traveller*, who was ſo habituated to *hyperbolize*, and relate wonders, that he became ridiculous in al[l] companies, ſo that he was forced at laſt to give order to his man, when he fell into any *exceſſe this way*, and report any thing improbable, he ſhould pul him by the ſleeve: The Master falling into his wonted *hyperboles*, ſpoke *of a Church in China*, *that was ten thouſand yards long*; his man ſtanding behind and pulling him by the ſleeve, made him ſtop ſuddenly: the company asking, I pray Sir, how broad might that Church be? he replyed, *but a yard broad*, *and you may thanke my man for pulling me by the ſleeve*, *elſe I had made it foureſquare for you.*

Others have another kind of *hyperbolizing* vaine, as they will ſay, *there 's not a woman in Italy, but weares an Iron girdle next her skin in the abſence of her husband, that for a piſtoll one may be master of any mans life there; That there is not a Gentleman in France but hath his box of playsters about him; That in Germany every one hath a rouſe in his pate, once a day; That there are* [a] *few Dons in Spaine that eat fleſh once a week, or that hath not a Miſtreſſe beſides his wife; That Paris hath more Courtizans than London honeſt Women* (which may admit a double ſenſe;) *That Sevill is like a cheſſe-bord table, having as many Moriſcos as Spaniards; That Venice hath more Maquerelles, than Marchands; Portugall more Jews than Chriſtians:* whereas it is farre otherwiſe, *for the Devill is not ſo black as he is painted*, no more are theſe Noble *Nations* and *Townes* as they are tainted: Therefore one ſhould

Parcere paucorum *diffundere crimen in* omnes.

And it is a *generous kind of civility to report alwayes the beſt.*

Furthermore, there is amongſt many others (which were too long to recite here) an odde kind of *Anglic-iſme*, wherein ſome do frequently expreſſe themſelves, as to ſay *Your* Boores of *Holland*, Sir; *Your* Ieſuites of *Spaine*, Sir; *Your* Courtiſans of *Venice*, Sir: whereunto one anſwered (not impertinently) *My Courtiſans Sir? Pox on them all for me, they are none of my Courtiſans.*

Laſtly, ſome kind of *Travellers* there are, whom their *gate* and *ſtrouting*, their *bending* in the *hammes*, and *ſhoulders*, and *looking upon their legs*, with *frisking* and *ſinging* do ſpeake them *Travellers.*

Others by a phantaſtique kind of *ribanding* themſelvs, by their modes of *habit*, and *cloathing* (and touching *variety of cloathing*, there be certaine odde ill-favoured old *Prophecies* of this *Iſland*, which were improper to recite here) do make themſelves knowne to have breathed forraine ayre, like Sir *Thomas Moore's Traveller*, whom I will bring here upon the ſtage.

Amicus et Sodalis eſt Lalus *mihi,*
Britanniaque natus, altuſque Inſulâ:
At cùm Brittannos Galliæ cultoribus
Oceanus ingens, lingua, mores dirimant,
Spernit tamen Lalus *Britannica omnia;*
Miratur expetitque cuncta Gallica
Togâ ſuperbit ambulans in Gallica,
Amatque multùm Gallicas lacernulas,
Zonâ, locello, atque enſe gaudet Gallico,
Et calceis et ſubligare Gallico,
Totoque denique apparatu Gallico,
Nam et unum habet Miniſtrum, eumque Gallicum,
Sed quem, licet velit, nec ipſa Gallia,
Tractare quiret plus (opinor) Gallicè,
Stipendii nihil dat, atque id Gallicè,
Veſtitque tritis pannulis, et Gallicè hoc,
Alit cibo parvo et malo, idque Gallicè,
Labore multo exercet, atque hoc Gallicè,
Pugniſque crebrò pulſat, idque Gallicè,
In cœtu, in via, et in foro, et frequentiâ
Rixatur objurgatque ſemper Gallicè.
Quid? Gallicè illud? imò ſemi-Gallicè,
Sermonem enim, ni fallor, ille Gallicum,
Tam callet omnem, quàm Latinum Pſittacus.
Creſcit tamen; ſibique nimirum placet,
Verbis tribus ſi quid loquatur Gallicis,
Aut Gallicis ſi quid nequit vocabulis,
Conatur id verbis, licèt non Gallicis,
Sono ſaltem perſonare Gallico,
Palato hiante, acutulo quodam tono,
Et fœminæ instar garrientis molliter,
Sed ore pleno, tanquam id impleant fabæ,
Balbutiens videlicet ſuaviter,
Preſsis quibuſdam literis, Galli quibus
Ineptientes abſtinent, nihil ſecus
Quam vulpe gallus, rupibuſque Navita;
Sic ergo linguam ille et Latinam Gallicè,
Et Gallicè linguam ſonat Britannicam,
Et Gallicè linguam refert Hispanicam,

Et Gallicè linguam refert Lombardicam,
Et Gallicè linguam refert Germanicam,
Et Gallicè omnem præter unam Gallicam,
Nam Gallicam ſolùm ſonat Britannicè:
At quiſquis Inſulâ ſatus Britannica
Sic patriam inſolens faſtidiet ſuam,
Ut more ſimiæ laboret fingere,
Et æmulari Gallicas ineptias,
Ex amne Gallo ego hunc opinor ebrium.
Ergo ut ex Britanno Gallus eſſe nititur,
Sic Dii jubete, fiat fiat ex Gallo capus.

SEC. XV.

BVt ſuch *Travellers* as theſe may bee termed *Land-lopers*, as the *Dutchman* ſaith, rather than *Travellers*; Such may be ſaid to go out upon ſuch an [the like] Arrand, as wee reade *Saules-ſon* went once out upon [to ſeek his Father's aſſes]; or like the *Prodigall ſon*, to feed upon the *huskes* of ſtrange Countreys; or as we reade, *Æſope travelled to Iſtria*, thence to *Africk*, and ſundry other Regions, only to find out the beſt *Crabs*; or like him who came from the furtheſt parts of *Hungary* to *England* [from the furtheſt parts of Hungary], to eat *Oyſters:* Theſe *Travellers* in lieu of the *Ore of Ophir* wherewith they ſhould come home richly freighted, may be ſaid to make their returne in *Apes* and *Owles*, in a cargazon of *Complements* and *Cringes*, or ſome huge monſtrous *Periwigs*, which is the *Golden Fleece* they bring over with them.

Such, I ſay, are a ſhame to their Countrey abroad, and their kinred at home, and to their parents, *Benonies*, the *ſons of ſorrow*: and as *Jonas* in the *Whales* belly, *travelled much, but ſaw little*, why, becauſe hee was ſhut up in the body of that great (aquatique) beaſt, ſo theſe may be ſaid to have been carried up and downe through many Countreys, and after a long *pererration* to and fro, to returne as wiſe as they went, becauſe their ſoules were ſo ill lodged, and ſhut up in

ſuch ſtupid bodies: No, an ingenious and diſcerning *Traveller* will diſdaine this, and ſtrive to diſtinguiſh 'twixt good and evil, 'twixt that which is gracefull, and what's phantaſtique, 'twixt what is to be followed, and what's to be ſhunned, and bring home the beſt: Hee will ſtrive to be rather *Subſtance without ſhew, than ſhew without ſubstance:* From the *Italian* he will borrow his *reſervedneſſe*, not his *jealouſie* and *humor of revenge*; From the *French* his *Horſemanſhip* and gallantneſſe that way, with his *Confidence*, and nothing elſe: From the *Spaniard* his *Sobriety*, not his *luſt*: From the *German* (cleane contrary) his *Continency*, not his *Exceſſe*, the other way: From the *Netherland* his *Industry*, and that 's all: His heart muſt ſtill remaine *Engliſh*, though I allow him ſome choyce and change of *Habit*,

Cœlum, non animum mutet—

And as the commendableſt quality of *Oyle* is to ſmell of nothing, yet it giveth an excellent reliſh to many ſorts of *meats*: So he is the diſcreeteſt *Traveller*, who *Savoureth* of no affectation, or ſtrangeneſſe, of no exotique *modes* at all, after his returne, either in his *Cariage* or *Diſcours*, unleſſe the ſubject require it, and the occaſion and Company aptly ſerve for him, to diſcover himſelfe, and then an application of his Knowledge abroad, will excellently ſeaſon his matter and ſerve as golden *diſhes* to ſerve it in.

If any Forrainer be to be imitated in his manner of *Diſcours* and *Comportement*, it is the *Italian*, who may be ſaid to be a *medium* 'twixt the *Gravity* of the *Spaniard*, the *Heavineſſe* of the *Dutch*, and *Levity* of our next Neighbours, for he ſeemes to allay the one, and quicken the other two; to ſerve as a *buoy* to the one, and a *ballaſt* to th'other.

France uſeth to work one good effect upon the *Engliſh*, ſhe uſeth to take away the mothers milk (as they ſay,) that bluſh and baſhfull tincture, which uſeth to riſe up in the face upon ſudden ſalutes, and enter-change of Complement, and to enharden one with confidence; For the Gentry of *France* have a kind of

looſe becomming boldnes, and forward vivacity in their cariage, whereby [as] they ſeeme to draw reſpect from their *Superiours* and *Equals*, and [ſo they] make their *Inferiours* [and all kind of mechaniques to] keepe a fitting diſtance.

In *Italy* amongſt other morall cautions, one may learne *not to be over prodigall of ſpeech* when there is no need, for with a *nod*, with a *ſhake of the head*, and *ſhrug of the ſhoulder*, they will anſwer to many queſtions.

One ſhall learne beſides there not to *interrupt* one in the relation of his tale, or to *feed* it with odde *interlocutions*: One ſhall learne alſo not to *laugh at his own jest*, as too many uſe to do, *like a Hen, which cannot lay an egge but ſhe must cackle.*

Moreover, one ſhall learne *not to ride ſo furiouſly* as they do ordinarily in *England*, when there is no neceſſity at all for it [required]; for the *Italians* have a Proverb, that *a galloping horſe is an open ſepulcher.* And the *Engliſh* generally are obſerved by all other Nations, to ride commonly with that ſpeed, as if they rid for a Midwife, or a Phyſitian, or to get a pardon to ſave one's life as he goeth to execution, when there is no ſuch thing, or any other occaſion at all, which makes them call *England*, the *Hell of Horſes* [not without cauſe].

In theſe hot Countreyes alſo, one ſhall learne to give over the habit of an odde cuſtome, peculiar to the *Engliſh* alone, and whereby they are diſtinguiſhed from other Nations, which is, *To make ſtill towards the Chimney*, though it bee in the *Dog-dayes.*

SECT. XVI.

Anguage is the greateſt outward teſtimony of *Travell: Yet is it a vaine and verball Knowledge that rests only in the* Tongue; *Nor are the obſervations of the* Eye *any thing profitable, unleſſe the* Mind *draw*

ſomething from the Externe *object to enrich the* Soule *withall, to informe to build up and unbeguile the* Inward *man, that by the ſight of ſo various objects of* Art *and* Nature, *that by the perluſtration of ſuch famous Cities, Caſtles, Amphitheaters, and Palaces; ſome glorious and new, ſome mouldred away, and eaten by the Iron-teeth of* Time, *he come to diſcerne, the best of all earthly things to bee but frayle and tranſitory. That this World at the beſt is but a huge Inne, and we but wayfaring men, but Pilgrimes, and a company of rambling Paſſengers. That we enter firſt into this World by Travaile, and ſo paſſe along with Cries, by weeping croſſe* [*to mile end*]: So that it was no improper Character the *Wiſeſt of Kings* gave of this life to be nought elſe but a *continuall Travell:* as the Author croſſing once over the *Pyrenes*, writ to a Noble friend of his in this diſtique,

Vita Peregrinans Iter eſt, *ſacra pagina monstrat,*
Nunc verè vitam, *nam* peregrinor, ago.

Yet amongſt theſe paſſengers, ſome find warme lodgings in this Inne, with ſoft beds, the table plentifully furniſhed, And ſuch is the pooreneſſe of ſome Spirits, and the narrowneſſe of their Soules, and they are ſo nailed to the Earth, that when they are almoſt at their Journeyes end, when they lye wind-bound at the Cape of good Hope, *and have one foot in the Barge ready to go off, with the next Gale to another* Countrey, *to their laſt home:* Yet, as the *Orator* ſaith, *Quò minùs viæ reſtat eò plus viatici quærunt*, the leſſe way remaines, the more proviſion they make ſtill for their journey.

Other Paſſengers there are, which find but ſhort commons, they are forced to trudge up and down for a roome to lay their heads upon, and would bee well content with a trucklebed, or a mattreſſe in the garret, for want whereof, they are often constrained [*put*] *to lye in ſtate* [*abroad*] *againſt their wils in the* Starre Chamber, [*but much againſt their wills*] *having* [*though they have*] *the Heaven for their Canopy, and the breasts of their* Common Mother *for their pillow.*

And it is the high pleaſure of Providence this diſparity ſhould be 'twixt the Citizens of this World, and that the earth ſhould be divided into ſuch unequall portions, to leave place for Induſtry, Labour, *and* Wit, *the Children of* Neceſſity, *and Parents of* Vertue, *for otherwiſe, few or none would pourchaſe any ground upon* Parnaſſus Hill.

To ſee the *Eſcuriall* in *Spaine*, or the *Plate-Fleet at* her firſt arrivall; To ſee *Saint Denis*, the late *Cardinal-Palace in Richelieu*, and other things in *France*; To ſee the *Citadell of Antwerp*; The *New Towne of Amsterdam*, and the *Forreſt of Maſts*, which lye perpetually before her; To ſee the *Imperiall, and ſtately Hans Towns of Germany*; To ſee the *Treaſurie of Saint Mark, and Arſenall of Venice*; The *Mount of Piety in Naples*; The *Dome and Caſtle of Milan*; The proud Palaces in and about *Genoua*, whereof there are two hundred within two miles of the Towne; and not one of the ſame forme of building; To ſee *Saint Peter's Church*, the *Vatican*, and other magnificent ſtructures in *Rome*, who in the caſe ſhe ſtands in, may be ſaid to be but her owne Tombe, in compariſon of what ſhe hath beene, being fallen from the *Hils* to the *Plaines*.

To be able to ſp[e]ake many Languages, as the *Voluble French*, the *Courtly Italian*, the *Lofty Spaniſh*, the *Lusty Dutch*, the *Powerfull Latine*, the *Scientifique and happily compounding Greek*, the moſt *Spacious Slavonique*, the *Myſticall Hebrew* with all her Dialects: *All this is but vanity and ſuperficiall Knowledge, unleſſe the inward man be bettered hereby; unleſſe by ſeeing and peruſing the volume of the* Great *World, one learne to know the* Little, *which is himſelfe, unles one learne to governe and check the paſsions, our* Domeſtique Enemies, *then which nothing can conduce more to gentlenes of mind, to Elegancy of Manners, and Solid Wiſdome. But principally, unleſſe by ſurveying and admiring his works abroad, one improve himſelf in the knowledge of his* Creator, præ quo quiſquiliæ cætera; *in compariſon whereof the best of ſublunary bleſsings are but bables*, and

this indeed, this *Vnum neceſſarium*, ſhould be the center to which *Travell ſhould tend.*

Moreover, one ſhould evertuate himſelfe to bring ſomething home, that may accrue to the publique benefit and advantage of his Countrey, and not to draw water to his own Mill only; For of thoſe *three* that the *Orator* ſaith, challenge a ſhare in our *Nativity*, our *Countrey* is the firſt, and *our ſelfs* laſt. Therefore he ſhould pry into the *Policy aud municipall Lawes* of other *States* and *Cities*, and be able to render an accompt of their government, and by collation thereof with that of his own, Examine well whether any wholeſome conſtitution or cuſtome may be applyable to the frame of his owne Countrey.

It is recorded in an ancient *Greek Author*, that the famous *Ptolomey*, he who converſed and *Travelled* ſo much amongſt Heavenly bodies, culled out a ſelect number of his pregnanteſt young Nobles, and Gentlemen to go to *Greece*, *Italy*, *Carthage*, and other *Regions*, and the prime Inſtruction they had in charge, was, to obſerve the *Government*, as they *Travelled* along, and bring back *three* of the wholeſomeſt *Lawes* out of every Countrey. Being returned, they related that in the *Roman Republique, a moſt ſingular veneration was had of the Temples, a punctuall obedience to Governors, and unavoydable puniſhments inflicted upon malefactors.*

In Carthage, *the Senat commanded, the Nobles executed, and the People obeyed.*

In Athens *the Rich were not ſuffered to be Extortioners, the Poore idle, nor the Magiſtrates ignorant.*

In Rhodes *Old men were Venerable, Young men modest, and Women ſolitary and ſilent.*

In Thebes *the Nobles did fight, the Plebeians labour, and Philoſophers teach.*

In Sicilly *Juſtice was entirely administred, Commerce was honestly exerciſed, and all enjoyed equall priviledges and interest in the State.*

Among the Sicionians *there were admitted neither Phyſitians to hinder the operations of Nature; nor*

Strangers, to introduce innovations; nor Lawyers, to multiply Contentions.

Theſe men it ſeemes did not go out to ſee feathers fly in the Ayre, or *Reeds ſhaken with the wind*, they did not go to get Complements or Cringes, or Cariage of bodies, or new Modes of cloathing, or to tip the tongue with a little Language only, but they ſearchd into the ſolideſt and uſefulleſt part of humane Wiſdome, which is policy; And doubtleſſe, that rare wiſe King made excellent uſe of their obſervations, and rewarded them accordingly: And *one of the happieſt advantages to a* Monarchy *is, to have a diſcerning and bountifull King when occaſion requires, for Subjects are accordingly active or idle, as they find their Prince able to judge of their merit aud endeavours, and ſo employ them; for in the Common-wealth of Letters, and ſpeculative Orbe of Vertue, the benigne aſpect and influence of the Prince, is as* Apollo *was to the* Muſes, *it gives a kind of comfortable heate, and illumination, whereby they are cheriſhed aud made vigorous.*

The moſt materiall uſe therefore of *Forraine Travel* is to find out ſomething that may bee applyable to the publique utility of one's own Countrey, as a *Noble Perſonage* of late yeares did, who obſerving the uniforme and regular way of ſtone ſtructure up and down *Italy*, hath introduced that *forme* of building to *London* and *Westminster*, and elſe where, which though distaſtfull at firſt, as all innovations are, *For they ſeeme like Bug-beares, or Gorgons heads, to the vulgar*; yet they find now the *commodity*, *firmeneſſe* and *beauty* thereof, the three maine principles of Architecture.

Another ſeeing their *Dikes*, and draynings in the *Netherlands*, hath been a cauſe that much hath beene added, to lengthen the skirts of this *Iſland*.

Another in imitation of their *aqueducts* and *ſluces*, and conveyance of waters abroad, brought *Ware-water* through *London ſtreets*: And it had been wiſhed ſo great and renowned a *City* had not forgot *Him* ſo ſoon, conſidering what infinite advantages redounds to her thereby;

for in other Countreys I have ſeene *Statues* erected to perſons in the moſt eminenteſt places (to eternize their memories by way of gratitude) for Inventions of farre leſſer conſequence to the encouragement of others, for it is an old *Rule of State*, and will be in date to the Worlds end, that *Honor nouriſheth Arts*, and *is the golden ſpurre of Vertue and induſtry*.

Sect. XVII.

AMongſt many other fruits of *Forraine Travell*, beſides the delightfull ideas, and a thouſand various thoughts and ſelfe contentments and inward ſolaces, it raiſeth in the memory of things paſt, this is one: That when one hath ſeene the *Tally and taillage of France*, the *Milstone of Spaine*, the *Aſsiſe of Holland*, the *Gabels of Italy*, where one cannot bring an *Egge*, or roote to the market, but the Prince his part *lyes therinna*: When he hath felt the *exceſse of heat*, the dangerous *Serains*, the *Poverty of ſoyle in many places*, the *Homelineſſe and incommodity of lodging*, the *courſe cloathing of the beſt ſort of Peaſants*, their *wooden ſhooes*, *and ſtraw hats*, their *Canvas breeches*, and *Buckram petticoates*, their *meager fare*, feeding commonly upon *Graſſe*, *Hearbs*, *and Roots*, and drinking *Water*, neere the condition of brute animals, *who find the cloth always ready layed*, *and the buttry open:* When hee hath obſerved what a hard ſhift ſome make to hewe out a dwelling in the *holes of the Rocks*; others to dig one *under the Sea*; when he feeles, how in ſome Climes *the Heaven is as Braſſe*, in others as a *dropping Sponge*; in others *as a great Bellowes*, moſt part of the yeare; how the *Earth*, in many places is ever and anone ſick of a *fit of the Palſie*; When hee ſees the ſame *Sun* which only *cheriſheth* and *gently warmes his Countrey men*, halfe *parboyle and tanne other people*, and thoſe rayes which ſcorch the *aduſted ſoyles of* Calabria *and* Spaine, only *varniſh and guild the green* hony-ſuckled plaines and hillocks of

England; When he hath obſerved what hard *ſhifts* ſome make to *rub* out in this world in divers Countreys, *What ſpeed Nature makes to finish her cours in them*; How their beſt ſort of women after *forty*, are preſently *ſuperannuated*, and looke like another *Charing-Croſſe*, or *Carackes that have paſſed the Line in three voyages to the Indies*: When hee hath obſerved all this, At his returne home, hee will bleſſe God, and love *England* better ever after, both for the *Equality of the Temper* in the Clime, where there is no where the like, take all the Seaſons of the yeare together, (though ſome would wiſh *She* might bee puſhed a little nearer the *Sun*:) For the *free condition of the ſubject*, and *equall participation of the Wealth of the Land*, for the *unparallelled accommodation of lodging*, and *ſecurity of Travell*, for the *admirable hoſpitality*, for the *variety and plenty of all ſorts of firme food*, for *attendance and cleanlineſſe*, for the *rare fertility of Shoare and Sea, of Ayre, Earth, aud Water*, for the *longevity*, *well favouredneſſe and innated honesty of the people*: And above all; for the *moderation and decency in celebrating the true ſervice of God*, being farre from *Superstition* one way, and from *Prophaneſſe* the other way, (though (with a quaking heart, I ſpeake it) there have been ſtrange inſolencies committed of late) I ſay, when hee hath well obſerved all this, he will ſing, as once I did to a Noble friend of mine from *Denmarque*, in this *Saphique*:

Dulcior fumus *Patriæ*, *forenſi*
Flammula, vino, *præit* unda, *terræ*
Herba *Britannæ* [nativæ] *mage tranſmarino*
Flore *ſuavis*.

Sect. XVIII.

HAving thus taſted of ſo many waters, and beene *Salted* in the World abroad, and being ſafely reſtored to the boſome of his owne *Countrey*, his next cours ſhould bee, to ſettle himſelfe awhile in one of the

Innes of Court, (which hee may do and yet bee a *Courtier* beſides) to underſtand ſomething of the *Common Lawes* of *England*, *which are the inheritance of every ſubject*, as alſo of the conſtitutions and Orders of the *Houſe of Parlament*, the moſt indifferent, moſt wholeſome, and Nobleſt way of Government in the World, both in reſpect of *King* and *People*: *It being the greateſt glory of a King, to be King of a free and well-creſted people, and the greateſt glory of a People to bee under a Crown ſo embelliſhed with Flowers, and ſparckling with ſuch ancient and ſacred gemmes of Royall Prerogatives*: *Yet to bee under no* Law but of their owne making, to bee the *Setters* of the great *Dyall* of the Common-Wealth themſelves. To be ſubject to no *Ordinance*, to no *Contribution* or *Taxe*, but what is granted in that great *Epidemicall Counſell*, wherein every one from the *Peere* to the *Plebeian* hath an incluſive Vote. And if every degree high and low, both in *Towne* and *Countrey* is there repreſented by their *Subſtitutes*; it were a hard meaſure (under correction, I humbly ſpeake it) if the *Levites*, the beſt of all profeſſions, who beſides the holineſſe of their function (as having charge of the *Nobler halfe* of man, of *that* which ſhould guide and regulate the *Underſtanding* in making of all Lawes, I meane the *Conſcience*) do make a conſiderable part of the People of the Kingdome, ſhould be thence excluded; for though it be inconſiſtent with their calling to have *hands to execute*, yet they may well have *heads to conſult* in that great *Nationall Senat*: It were a hard caſe, I ſay, if thoſe great *Lights*, which were uſed to ſhine with that brightneſſe to the *Envy* (not the *reproach or Scandall* of any that I know of) of all other *Reformed* Churches, ſhould be now put in *wooden Candleſticks*: That thoſe Promotions, Endowments, and Honors, which our [pious and] well diſpoſed *Progenitors* provided, to nouriſh the *Arts*, and ſerve as *Spurres* to Learning and Zeale, ſhould now be cut off, as if they ſerved only for *Stirrops* to Pride. There being *no profeſsions*, but have certaine ſteps of riſing up,

and degrees of Promotion for their encouragement to make men *æmulari meliora.* And he who hath ſpent the vigor of his yeares and Intellectuals in the *Lords Vineyard*, it may well become him (having ſerved, as it were, his yeare of *Jubile*) to have his gray haires dignified with ſome Honor and Authority, with reward and reſt in his old age, and by his long experience and paines to ſee that other painefull Labourers be put into the *Vine-yard*, yet to have his hand often on the Plough himſelfe. If there bee a *theefe in the Candle*, (as wee uſe to ſay commonly) there is a way to pull it out; and not to put out the Candle, by clapping an *Extinguiſher* preſently upon it; If theſe *Lights* grow dim, there is a *Triennial Snuffer* for them: If theſe Trees beare not good fruit, or ſhoot forth any *Luxuriant* boughs, they are ſure to feele the *Pruning iron* once every three yeares.

In the name of God, let theſe *Lights* be brought to move within the circumference of their own *Orbes*, and be kept from irregular and *eccentrique* motions, And I am confident it will render them leſſe obnoxious to *Envy and Scandal*, and draw upon them a greater opinion of *Reverence.*

There is a Caſtle in the *grand Caire in Ægypt*, called the *Nileſcope*, where there ſtands a *Pillar* with certaine markes to obſerve the height of the River of *Nile*, at her annuall inundation (which fals out preciſely about the Summer Solſtice) if the ſtreame come to bee higher or lower than ſuch markes, it portends *dearth*, but if at higheſt floud it reſt about the middle, it is an infallible preſage of a plentifull yeare: So we may ſay of theſe great *Streames* that are appointed to water the Lords Field, they muſt not *ſwell too high*, nor muſt they run in too *low a Channell:* And [Now] as *humility is the faireſt gemme that can ſhine in a Prelats Miter, ſo the greatest badge of a well devoted Soule, is to reverence the Diſpenſers of the ſacred Oracles of God, the Ghoſtly Fathers, and Governors of the Church* (which in analogy to the *Triumphant in Heaven, hath alſo her degrees of*

Hierarchy.) For beſides *Revenue* there is a *Veneration*, due to this holy function, and it were no hard matter to produce a *Gran Fury* of examples both *Humane* and *Divine*, that where this *Reverence* fayled, it hath been a ſymptome, and an infallible preſage of a declining State, or [and] ſome approaching judgement.

But I hope I ſhall never live to ſee the day that the noble *Engliſh Nation*, who have been ſo renowned all the world over, and cryed up for their exemplary *Piety*, as well as *Proweſſe*, will undervalue themſelves ſo farre, and [or] grow [ſo] diſtruſtfull or conſcious of their owne *judgements*, [of] their owne wonted *Worth*, and *Ability* ſo far, as to thinke thoſe *Nations* (who have not meanes to make the *Church* ſhine with that luſtre) to be *Wiſer* than they, or to out go them in zeale, [I ſay, I hope the time will never com that the *English* will be ſo poor ſpirited;] as to receive laws for the Conſcience, and forme of ſerving God from thoſe [people] who have been [ſo] far behind them, both in the firſt *Reception* of Chriſtianity and [in] the *Reformation* thereof—*Proh pudor*—I will not ſay, by what I heard muttered abroad, it will be accounted a *Nationall diminution*, but if it ſhould ſo fall out, it is no hard matter to be a Prophet, yea, by what hath paſſed already, to take a plaine proſpect of thoſe Anarchicall confuſions, and fearefull calamities, which will inevitably enſue both in *Church and State*; unleſſe with the pious care which is already taken to hinder the *great Beast* to breake into the *Vineyard*; there be alſo a ſpeedy cours taken to fence *Her* from *other Vermine*, and *leſſer Animals* (the *belluam multorum capitum*) which begin to *brouze her leaves, to throw down her hedges, and ſo lay her open to waſt, ſpoyle and ſcorne:* [I ſpeak it again with fear and trembling, that England is quite loſt.] Vnleſſe there bee a cours taken, I ſay, to ſuppreſſe thoſe petty Sectaries, which ſwarme ſo in every corner, with that connivence (to the amazement of all the world, and diſparagement of ſo well a policed Kingdome) who by their capricious and various kind of gingling fancies in ſerving God

[ſpirituall matters], do their beſt to bring in the opinion of the Pagan Philoſopher (*Themistius*) delivered once to *Valens* the Emperor, *That as God Almighty had infuſed into his handmaid Nature, a diverſity of operations, and that the beauty of the Univerſe conſiſted in a proportion of ſo many differing things, ſo he was delighted to ſee himſelfe ſerved by* [*in*] *various and ſundry kinds of worſhip and invocations.*

In all humbleneſſe, (and with ſubmiſſion of cenſure) I deſire to be diſpenſed withall for this excurſion out of my firſt intended ſubject, but I hope the *digreſſion* will prove no *tranſgreſsion*, in regard the *quality* of the *matter* is ſuch, that every one hath a ſhare and intereſt in it, and ſhould be ſenſible, when that *Liturgy* and *Church* is vilified, wherein he hath received his *Birth* and *Baptiſm*, and by whoſe compaſſe hee ſteeres his cours to Heaven: *When the* Windows *come down* (*and the chief* Pillars *threatned*) *the* Houſe *must needs be in danger of falling, and he is worthy to be called a* Niding, *one, the pulſe of whoſe ſoule beates but faintly towards Heaven, as having taken but weake impreſsions of the image of his Maker, who will not run and reach his hand to beare up his Temple.*

Sec. XIX.

IN the *Inns of Court*, where I left my returned *Traveller*, hee will be acquainted with *Weſtminster-Hall*, with the courſes of *pleading* in the Courts of Iudicature, by which Knowledge, he may learne how to preſerve his own, for, for want of ſome experience herein, many have mightily ſuffered in their eſtates, and made themſelves a prey to their ſollicitors and Agents: Nor indeed is he capable to beare any Rule or Office in Town or Countrey, who is utterly unacquainted with *Iohn an Okes, and Iohn a Stiles*, and with their *Termes*.

Having beene thus ſettled awhile at home, if buſineſſe and the quality of his life will permit, hee may

make one flying journey over againe, and in one Summer review all thoſe Countreys, which hee had beene forty Months a ſeeing before: And *as the ſecond thoughts are held the wiſest, ſo a ſecond ſurvey is more exact, and of a more retentive vertue, and amongſt other benefits, it will infinitely improve one in his language.* Noah's *Dove brought the branch of Olive in her Bill, at her* Second *journey*; from the latter end of *Mars*, to the beginning of *October*, one may leaſurely traverſe *France*, croſſe the *Pyreneys*, the *Mediterranean*, and the *Alpes*, and ſo returne either through *Germany* or through *France* againe, and thence come home through the *Netherlands:* But being (*bis Redux*) returned the ſecond time, let him thinke no more of Forrain Iourneys, unleſſe it be by command, and upon publique ſervice.

Now to find entertainement for his houres of leaſure at home, hee may amongſt other ſtudies, if his inclination leads him that way, apply himſelfe to the moſt materiall and uſefull parts of the Mathematiques, as the Art of *Navigation* and *Fortification. The ſtudy of the Mathematiques is abſtruſe, and therfore they require a ripe and well-ſeaſoned judgement, they have this property, to make a dull capacity acute, and an acute capacity dull, if he fals unto them too ſoon:* which makes us to be cenſured abroad in the [for the prepoſterous] *method* of our ſtudies in *England*, to make [by making] *green wits* not yet halfe coddled as it were, to fall too early to ſuch profound notions in our *Univerſities*, as putting [which is as much as to put] children to ſtand too ſoon upon their leggs.

For Concluſion, in this variety of ſtudies and divertiſments, I will give him this Caution, that he fall not into the hands of *Alchymist*, for though there be a world of rare concluſions, and delightfull experiments (moſt uſefull and proper for Phyſitians) to be found in *Chymiſtry* which makes many to bee ſo *inchanted* therewith (that being got once in, they have not power to get out againe) Yet I never knew any yet, who made

the *benefit* countervaile the *charge*; but I have knowne many *melt* themſelves [herby] to nothing (like [as] *Icarus* wings melted, [did] when he attempted the *Art* of flying) And while they labour ſo [So theſe devout Naturaliſts and Diſciples of Demogorgon while] with the *ſweat* of their brows to *blow* [they ly blowing] *the cole*, and [to] *bring gold over the* helm, *they commonly make a* ſhipwrack *of* [all] *their own fortunes.*

Et bona dilapidant *omnia pro* lapide.

And the reaſon well may be, that 'tis doubted, whether ſuch undertakings, bee pleaſing to God Almighty or no, for though *Art be Nature's Ape*, and is found to perfect her in ſome things: Yet, it may well bee termed a kind of *Preſumption* in man (by fetching downe the *Planets* and damning them as *criminals* to certaine *Mettals*) to attempt the *tranſmutation of one ſpecies into another*, as it were againſt the firſt ordinance of the *Creator*, and the primitive intent of *Nature*, whoſe *hand-maid* ſhee is, in the *Production* of all Elementary bodies: Therefore to be led into a kind of fooles Paradis, and a conceipt of the *Philoſophers-Stone*, and to ſpend much money in *Chymistry*, hee ſhall never have the adviſe of

IAMES HOWELL.

FINIS.

AN APPENDIX OF SOM DIRECTIONS for *travelling* into *Turky* and the *Levant* parts.

IF my *Travellers* curioſity hath a further extent, and that Europe cannot bound the largnes of his deſires, but that he hath a diſpoſition to ſee the *Turks* dominions, which next to *Chriſtendome* are fitteſt to be known, in regard He is the ſole Earthly potentat, and fatallſt foe of the Croſſe of Chriſt, and ſo ſom advantages may bee taken by prying into the errors of his government and weakneſſe of his dominions, I ſay if he hath a mind to make ſom reſearches what kind of Soule doth inform, actuat, govern, and conſerve that vaſt Empire, which is an extenſion of about three thouſand two hundred miles in one continued peece, a narrow neck of Sea onely excepted, If his fancy bends that way. He may either take his advantage of the ſeaſon, that our company of Turky Marchants ſet out their Shipps for *Con-*

ſtantinople, which commonly is in the Spring, wherein hee may go with little danger (and leſſe expence) for they are luſty veſſels every way well appointed, and paſſing in one of them, he may have the opportunity to land at divers port Townes in *Spaine*, *Italy*, or *Greece*, and yet reach *Conſtantinople* in leſſe then three Months: Or he may go through *France*, and ſo croſſe the *Alps*, or Embarke at *Marſeilles* for *Ligorn*, where he ſhall meet with frequent commodity of ſhipping from *Smyrna*.

Or elſe he may go to *Venice*, where he may agree with a Janizary to conduct him in company of a Caravan all the way through the Continent of *Greece* as farre as *Conſtantinople*, where in the way he may ruthfully obſerve how that Country, which was uſed to be the nource of all ſpeculative knowledge, as alſo of policy and proweſſe, is now ore whelm'd with barbariſme and ignorance, with ſlavery and abjection of Spirit: He will admire how the whole people are degenerated both in their hearts and heads, from the ancient courage and knowledg they were ſo cryed up for in former ages; In this journey he will meet with ſundry ſorts of nations that go with the Caravan; ſpecially with Jewes, as well as with Greeks and other Chriſtians, therefore as he is to bee reſerv'd in concealing his own Religion, ſo he muſt be a πολυτροπος he muſt become all to all in point of morall converſation.

Being come to *Conſtantinople* he ſhall behold that City which by the advantage of her ſituation is fitteſt of all other to be miſtreſſe of the Earth, for ſhe ſtands almoſt in the midſt of the old world, therefore hath ſhe the advantage of receiving accounts, and iſſuing out commands from and to all other Countreys with more celerity: She hath on the one ſide immediat commerce with *Thrace*, as on the other with *Aſia*; The *Pontus* or black Sea waſheth her one of her skirts, and the *Marmora*, or *Helleſpont*, the other, the mouths of which ſeas are ſo narrow, that no paſſage can be forc'd againſt

her Caſtles. Now as the firſt glance makes the ſmarteſt impreſſion of the object, ſo a freſh Commer to any ſtrange place apprehends things with a cleerer judgement, with a greater pleaſure and a greedier deſire then when the object is grown ſtale and familiar unto him, therefore in this reſpect, he who arrives ſuddenly from ſhip to ſhore at any great Town, in a ſtrange Countrey, hath a greater advantage, then he who paſſeth by degrees from the skirts thereof to the centre.

In the *Port*, for *Conſtantinople* is called ſo κατ' ἐξοχιὼ he may obſerve more then any where elſe, the *Religion*, the *Juſtice*, the *militia*, and *moralities* of the Muſulmen. Touching their *Religion*, he muſt obſerve how it differ's, and in what point it conformes with other Religions; how *Chriſtians* are more beholden to the *Turk* then to the *Jew*, for he acknowledgeth Chriſt to have been a great Prophet, to have bin born of the *Virgin Mary*, who they ſay was ſo before, and after her delivery; they hold that he was conceived by divine inſpiration without a Father, as *Adam* was created without a Mother; They beleeve further that he was not crucified but taken up to Heaven, and that he ſhall come again at the end of the world on Earth againe, and that the *Jews* did not put *him* to death, but another man who reſembled him: Hee may obſerve the ſubſtance of their Religion, which is, that they beleeve one ſole GOD, CREATOR of the whole World, the puniſher of the bad, and Rewarder of the good, who hath created Hell for the one, and Paradis for the other; the felicity whereof conſiſts in the height of ſenſuall delights. They beleeve the Decalog of *Moſes*, Friday is their Sabboth, they pray five times a day, They have no bells but a Cryer out of a high Tower; They are great Founders of Hoſpitalls, of Hanes to entertain Travellers, of bridges, Repairers of high wayes, and great builders of Temples which are very ſtately though their own Houſes be homely; which Temples they reverence in the humbleſt poſtures that the body can

put it ſelfe in, they firſt ſit croſſe-legg'd waving their limms, and proſtrat themſelves often on their faces to kiſſe the Earth, afterwards they ſtand up with their hands bow'd at their Eares, and in theſe kinds of Church-geſticulations, they differ from all other people. They are obliged to give the firſt day of the yeare the Tith of all their gaines to the poore for a new yeares-gift. They pray for the dead and invoke Saints: They ſo adore the *Alcoran* that they never put it under their girdles, 'tis death to tranſlate it out of *Arabic* into any vulgar language, or for any lay man to diſpute of it, or raiſe any ſcruples, which they ſay is the cauſe of ſuch a rare uniformity and univerſall obedience among ſuch ſwarmes of ſeverall Nations that profeſſe Mahometiſme; They are chary of the conſcience, in ſo much that they put no man to his Oath, 'tis enough that he ſweare by the faith of a *Muſulman.*

Now 'tis thought that this Religion is like to be of long continuance, becauſe there is no nation where the Church man is more powerfull and of greater eſteem, in regard that all theire Iudges are Eccleſiaſtiques, and ſo have power o're the body [and] ſoule.

As touching their *Iuſtice* though it be more arbitrary, 'tis far more *ſpeedy* than among *Chriſtians* and more ſevere; The cauſe of the ſpeedineſs is, that there are no deeds, dead precedents, or any moth eaten record to puzzle and retard the buſineſſe, but upon producement of witnes the Sute is ſuddenly determined *Secundum allegata et probata*, every man being his own advocat; 'Tis true appeales in ſom caſes may be made to the *Mufiti* who is their chiefeſt Biſhop, whom they have in extreme reverence, that neither the *Gran Viſiar*, or the Emperour Himſelfe will queſtion his ſentence, but acquieſſe thereon: As their juſtice is more *ſpeedy*, ſo it is more *ſevere*, for they have ſundry ſorts of puniſhments that torture the ſenſe a longer time, as *drubbing*, *guunſhing*, *flaying alive*, *impaling*, and thruſting of lances through the fondament, *&c.*

Touching their *Militia*, they go with greater animofity againſt the *European*, than againſt the *Perſian*, to prevent their deſtruction which divers of their propheſies tel them ſhal com from the Chriſtian.

Touching the morall behaviour of the Turks, they may be a pattern to ſome Chriſtian nations in point of common *humanity*; At their meetings they bow their bodies with very gentle and hearty ſalutes, among the reſt 'tis admirable how humble and courteous their very Mariners are to Paſſengers, nothing ſo booriſh as I know ſom Nations to be, the left ſide among Soldiers is the better hand, becauſe he hath the freer command of his ſword, they never uncover their heads or take off their turbants, ſo that in the rough of their fury the greateſt Execration they uſe to rap out, is, *God ſend thee as much trouble as a Chriſtians hatt*, which is almoſt in perpetuall motion.

In *Conſtantinople*, one may diſcern the power of the Turk, but if my Traveller deſires to pry into his *Policy*; let him venture to the gran *Cayro*, and from *Conſtantinople* he ſhall meet with frequent conveniences to paſſe by Sea to *Alexandria*, and ſo up the *Nile* thither, and if he cut out his time ſo that he may be there 'twixt the Summer Solſtice and *October*, he may behold that *Myſterious* River in her higheſt pride. Being arrived at the gran *Cayro* he ſhall ſee the greateſt heap of ſlaves upon Earth in one body, a City of 35. miles compas, having 35000. Churches, and 24000. ſtreets, in and about that City there are the agedſt ſort of antiquities upon Earth, for they will ſpeake you of Kings they had eighteen thouſand years agoe, which was before the worlds creation according to our compute above twelve thouſand yeares: If he will obſerve the *genius* of the Egyptian, he will find him to be a Nation of a baſer allay then the Turk, a Nation born to obey not to ſway, for among the various habitants of the Earth, there is *populus ſervus et populus dominus*,

There is an hiatus in the thought here: the text runs on as follows—

ſuch as to ſee the holy Sepulcher he may paſſe home by Jeruſalem, and all this he may do in as ſhort a compas of time as the Sun finiſheth his periodic annuall motion.

Before my Traveller puts himſelfe to ſuch peregrinations, 'tis requiſit he ſhould know the uſe of the Globe before hand, for it is the only way to make one a good *chorographer*, and *Geographer*, whereof the one reſpects *accidents*, the other *quantities:* Being a good *Globiſt*, hee will quickly find the *Zenith*, the *diſtances*, the *climes* and the *Parallells*, and *diſtances* of Regions as he paſſeth along; which is eaſily don, for if he ſubtract the height of the pole from the quadrant of 90. degrees, the reſt will ſhew the *Zenith* of any place; The *diſtance* between places may be known by the elevation of the pole, as (to produce a familiar home Example) *Oxford* is commonly held to be 51. degrees 30. minutes, *Yorke* is 54. degrees 30. minutes, ſubtract the leſſer from the greater, then remaines 3. degrees which allowing 60. miles to every degree is the diſtance 'twixt thoſe two Cities. To know the *clime*, and *parallell* double the howers above twelve in the longeſt ſolſtitiall day, and the product will ſhew the climat, quadruble them 'twill ſhew the parallell: laſtly, to know the greatnes, and furtheſt extent of a Region, let him obſerve the two latitudes, in the *North*, where 'tis greateſt, in the *Southern* point where 'tis leaſt, compare the degrees of both, and 'twill ſhew him the diameter of any Countrey, as for example, in great Britain take the ſtarr point in *Devonſhire* which is under 50. degrees in latitude, and the River *Ardurnus* in Scotland which hath 60. degrees (to omit minutes) ſubduct the 10. odd degrees of difference which being multiplied by ſixty a peece will make 600. miles, and that is the utmoſt extent of this Iſland.

My Traveller having now breath'd the fiery aires of *Afric*, with the ſweete breeſes of *Aſia*, and *Europe*; having beheld ſuch a multitude of ſtrange objects and

all this, not by hear-ſay only, or through the miſt of other mens breaths, but through the cleere caſements of his own optiques, I ſay having ſeen all this, and being ſafely returned to his Mother ſoile, he may very well acquieſſe in her lap, and terminat his deſires from further travell abroad, but be contented to live and dye an *Iſlander* without treading any more *Continents*.

——*His terminus Eſto.*

FINIS.

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MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

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